

An Informer VINDICATION O F

**A Poor, wasted, misrepresented, Rem-
nant of the Suffering, Anti-Popish,
Anti-Prelatick, Anti-Eraastian, Anti-
Sectarian, True Presbyterian Church
of Christ in**

SCOTLAND,

*United together in a Generall Cor-
respondence ;*

**By way of Reply to Various Accusa-
tions, in Letters, Informations &
Conferences, given forth a-
gainst them.**

P. Macpherson



Anno 615 15c LXXXVII

1800
1801
1802
1803

1804 1805 1806 1807 1808

1809 1810 1811 1812 1813

1814 1815 1816 1817 1818

1819 1820 1821 1822 1823

1824 1825 1826 1827 1828

1829 1830 1831 1832 1833

1834 1835 1836 1837 1838

1839 1840 1841 1842 1843

1844 1845 1846 1847 1848

1849 1850 1851 1852 1853

1854 1855 1856 1857 1858

1859 1860 1861 1862 1863

1864 1865 1866 1867 1868

1869 1870 1871 1872 1873

1874 1875 1876 1877 1878

A VINDICATION O F

The united Societies of some Presbyterians in SCOTLAND, who contend against the defections of the time.

THE INTRODUCTION,

Containing a brief deduction of the Series & Tract of some signal steps of our Churches Defection, which from time to time some have witnessed against.

NOne that ever heard of the Church of Scotland, can be altogether ignorant, how, when the Lord was graciously pleased, to confer upon this Land the inestimable benefit of the pure & clear shining light of the Gospel, & to advance the Reformation therein begun to a very high degree from meer Heathenisme, even

to the extirpation of *Poper*, *Prelacy*, & *Erastianisme* (which our Church hath had chiefly to wrestle against) & the Abjuration of all Heretical & Sectarian Errors, whether in Doctrin, worship, Disciplin, or Government) that then all ranks of the Land were brought into Holy & Solemn Covenants with God, the Church did enjoy her power & priviledges; Then, when our Ministers were cloathed with Righteousness & salvation, their faithfulness to God, & zeal against Sin & all lukewarmness in the Lords Cause, were so much seen & shown, that Ministers for their not applying their Doctrin against the Corruptions of the time, were to be censured, & if obstinat they were to be deposed, according to that Act of the *General Assembly Aug. 3. 1648. Sess. 26.* & likewise Complyers with the publick Enemies of this Church & Kingdom, were according to the degree of their offence to be rebuked & censured, by that Act of the *Gen. Ass. June 17. 1646. Sess. 14.* In those days the work of the Lord prospered; His Gospel flourished; & Iniquity was made to stop her mouth; Our Church was glorious to all beholders, & terrible to her Enemies as an armie with banners; the Lord delighted in us, & our Land was married unto Him; Salvation was written upon our walls, & praise upon our gates. But alas! we did quickly turn away from following the Lord, forgetting what great & eminent priviledges He had bestowed upon us; how He had subdued our Enemies under us, & made them to yeeld, & prospered us in what we did put our hands unto: We did, alas! soon fall from our first love, the edge of our zeal became blunted, & our eyes were darkened that we could not see: & so

so we have gone further astray, from one degree of defection unto another, until we have brought our selves into such a misery of dissolution & desolation, division & confusion, reproach & contempt, that our case now is as deplorable & despicable, as ever it was formerly admired & envied.

Wherefore, to make it the more clearly appear, whence it is that now our manifold breaches are so wide, alienation of Spirits so hightened, various & contrary Informations so flying abroad, & we reduced to such a paucity; we shall here premise a brief Deduction, *in cumulo*, of the Series & tract of some signal steps of our Churches Defection; shewing also, notwithstanding thereof, how the Lord hath continued & conveyed down the Testimony to the Reformation: Although to us it is matter of grief & sorrow, to discover our Mothers nakedness, which is also our own shame. But the clearing of the Testimony, & the Vindication of Truth, doth necessitate us thereunto.

While our Church was enjoying her Priviledges, & was terrible to her adversaries; a great part, both of the Church & State, fell upon *Publick Resolutions*; whereby known Malignants, & men disaffected to the work & people of God, were admitted to places of power & trust both in Iudicatories & Armies, which notwithstanding was faithfully protested & contended against, by several Ministers & Professors of all ranks, at that time: As also the *toleration of Sectaries* in *Cromwel's* time, & even his Usurpation was witnessed against by some. But as it was our great sin, first & last, to meddle with *Charles the Second*, while he gave all alongst such clear evidences of his being an enemy to the

Cause of God; so we found the bitter effects of it, in that, when he was restored again, he did quickly forget all his oaths & vowes to the most High (wherein he had been, as some did clearly see by many discoveries, a mocking & dissembling Hypocrite) & did, at one blow, cut off the neck of our noble constitution of Church & State, & reintroduce abjured *Prelacy*: Which many Ministers did embrace; while others left their Charges at his command, even without so much as a joynt & formal Protestation, entered against that Heaven-daring act of Tyranny, except that some were found witnessing against it in their singular capacity for themselves. And when Congregations were so destitute of faithful Pastors, the most part, both of Ministers & Professors, did countenance *Prelacy*, in hearing of Hyreling Intruders: yea, as if no Testimony had been required in this point, very few continued preaching the Gospel, as they had opportunity. Howbeit, as the Lord alwayes had, & will have, some witnesses against such heinous indignities: So He did stir up a Company, both of Ministers & Professors, who did appear at *Pentland anno 1666*. & there did bear Testimony to the Covenanted work of Reformation, to the shedding of their blood, both in fields & scaffolds; but were concurred with & countenanced by few, in respect of those who were obliged. Also, after that breach was made upon the Lords camps, the most part of Ministers became sinfully *Silent*, forebearing to encourage, warn, & teach people, by the preached Gospel: But some, notwithstanding of the then ominous & badly presaging face of affairs, setting the trumpet to their mouth, ventured to give
a certain

(7)

a certain sound; & to go forth Heroe-like to display the banner of Christs blessed Gospel; who, for their so doing, were censured by their bretheren, in a Meeting at *Edinburgh*. Then Enemies, seeing that by their cruelty they could not prevail; as, at the overturning of the work of Reformation, they had brought upon the stage that Monster of a Christ-degrading & Dethroning *Supremacy*, & by Law established it upon the Usurper (which also passed without a joynt & publick Testimony) so they began now to exert that usurped power, & to work by ensnaring & destroying Policy: &, knowing that nothing would more fortify it, than Ministers their homologating & acknowledging it, therefore they offered that first *Indulgence*, a Court-contrived Licence, bounded with so many restrictions & instructions, flowing forth from that Idol of jealousy, the foresaid *Supremacy*; of set purpose, to divide Zions builders, according to the *Matchiavellian* principle, *divide & impera*, divide & then Command: which many embraced; like unto the sillie *Trojans*, beguiled by another deceitful *Sinon*, to bring in the wooden horse through their own walls, already broken doune with their own hands, to their own destruction: Many others gaped after it, who could not enjoy it: And many pleaded for the countenancing of it, when embraced. And as it had few who opposed it at first, so these that afterwards contended against it as a defection, how were they suspected, reproached, & contradicted? & some of them in sundry Presbyteries censured & rebuked: as namely, *Mr. Cameron*, at *Sundowall* in the Paroch of *Dunscore* in *Nithsdale*, & in *Edinburgh*, & others elsewhere. Yet, notwithstanding of the

lukewarmenefs & indifferencie of many, the Lord stirred up a handfull to publish the Testimony at *Rutherglen*, May 29. 1679. bearing witness against the Sacrilegious *Supremacy*, the *Declaration* Condemning our Covenants, the Act for keeping the 29th of *May* as an Holy *Anniversary* day of thank giving for the upsetting of the Tyrant, & against other nefarious Acts of Parliament, & all prejudices done to the Interest of Christ in the Land; And, for Confirmation of their Testimony, they did burn the foresaid Acts, according as the adversary had burnt our holy Covenants, & did extingwish the Bonafires upon the same Anniversary day. Nevertheless, when the Lords people did appear at *Bothwel* the same year to recover the Churches due Priviledges & peoples Liberties, many Ministers & Professors did plead for taking in the Tyrants Interest, into the Declaration of that Armie, thereby mistating the quarrel to the offence of many; & opposed the inserting of the *Indulgence* among the steps of our Defection. Likewise, the Lord making us then to fall before our Enemies, for our sins, & because we refused to return, Several Ministers accepted of the adversaries *Indemnity*, in terms that inferred a condemning of themselves, though no transgression was committed. And when the triumphing Enemies were erecting Trophies of victory after *Bothwel* defeat (Setting up the heads of the renowned Martyrs, *Mr. Kid*, & *Mr. King*, to witness, not only for Religion & Libertie, against the destroyers of both, but also against the unfaithfulness of their Declining brethren in the Ministrie) and insulting over the Captives of the Lords people, & imposing an ensnaring *Bond of Peace*, which did imply

ply a plain betraying of the Cause, & condemning of all that had been done for promoving the work of Reformation; many Ministers were silent, & refused to give their advice; & some were not ashamed to persuade these Prisoners, to put forth their hand to that iniquity: many also voted, in that so called Assembly, for embracing the last *Indulgence* with the *Cautionary Bond* (which was no better, if not worse, than the former) at least approved of, & consented unto, that deed: Yea many, from that time, did forebear preaching in the open fields, but kept within houses, or near to houses, in homologation of the Tyrants orders, or at least that the rigour of the Law might not be execut against them, while they went so near the borders of obedience. But this did not continue long; for the Enemies soon deprived them of this pretended Liberty. Howbeit the Lord had always some, both of Ministers & Professors, to bear Testimony against these publick sins & haineous defections: And even in the midst of this general yeelding to the foresaid Indulgence, there were sundry Ministers who did not give a formal consent to the embracement of it; though it is true, as they were few who dissented therefrom, so they were far fewer who resolutely opposed the same. Yea when *Mr. Richard Cameron* came from *Holland*, before his going to the publick work, he went to some Ministers, desireing their concurrence with him, in keeping up the Testimony in the fields, according to the former manner which was followed before *Bothwel* by many Ministers, wherein they were much countenanced of the Lord; but after his waiting sometime upon the same, was denied thereof: However he went forth, in great hazard,

A 5

hazard, & against much opposition, as a valiant & Heroick Contender for all the Prerogatives of his Master, wherein he was signally owned of the Lord; & continued so, until he sealed that noble & necessary Testimony with his blood shed in the open fields. Also, how few were not displeased with him! & any else concurring in holding up the standard of the Gospel, in that faithfull manner, so much called for especially at that time; that it might be a witness & Testimony, both against the adversaries encroachings, & also against the shamefull & sinfull yeeldings of the most part of Ministers & Professors thereunto. Further, when the Declaration was published at *Sanquhair*, June 22. 1680. Many of the Ministers did condemn it, & few, concurring with the Publishers & Consenters, did appear publicly for it, even because of its disowning & disclaiming the Tyrants Interest: many accounting such as died upon that head to have laid down their lives upon insufficient grounds, which notwithstanding from that time downward the Lord hath honoured many Martyrs to seal with their blood, greatly countenancing them therein. This Testimony did more & more side us & set us alone: For from thence forth, several, who had not formerly so openly opposed, began to express themselves against that handfull & action. However, the Testimony being thus stated against the acknowledging of, & complying with, the Tyranny then raging, & any way strengthening the hands of the Persecuting party, it pleased the Holy & Wise God, for our further trial & his own Glory, to deprive us of these worthies, who had so stated it, & did so valiantly vindicate it, & at their death did stoutly seal it with
their

their blood, at *Airs moss*; many there being murdered & others Martyred afterward: Particularly *Mr. Hackstoun*, who, as he had the honour of being Protomartyr against Tyranny, & of a most Positive declining his Murderers pretence unto Authority, So had the Grace & Glory of the Lords Assistance & acceptance in his Sufferings as signal, as the barbarous severity of his Butchers was every way Singular. After which time, none of our Ministers did concur with us in that part of our Testimony (except famous & faithfull *Mr. Donald Cargil*) which made our case very deplorable, & yet by the most part little regarded or pitied, for any evidences that we experienced of their Sympathie. Especially after the death of the never to be foregotten Martyr *Mr. Donald Cargil*, sad was the case of the Land for some space of time. For now the abominable & damnable errors of *John Gib* had been discovered: who, first pretending to outstrip others in a hot & vigorous zeal against all the then current corruptions of the time, did draw some poor wel-meaning people, stumbled especially at Ministers defections, into a consortship with himself in his delirious delusions; though not all of them alike to the full length of his Sorceries & Blasphemies; Neither did his followers encrease to such a number as was then feared & reported; being within Thirty, & most part women; Nor yet could he have access to propagat his Heresie in the western Shires, where most of our friends had their residence (though they & we both have been most iniquously reproached herewith) being discovered by many, particularly by *Mr. Cargil*, whose Ministry he rejected: yet his fore-said followers did goe a great way with him (as they

they have with remorse repented since in their Confessions, being through mercy reclaimed, partly by *Mr. Cargills* writing to them, & partly by their own discoveries of him) & did not forsake him, till, after all his execrable Cursing of the Ministers, & others not of his way; being incarcerated he put forth a Blasphemous paper, not only condemning all the work of Reformation, but also the English Bible, in the forme as it is now extant, as a humane invention, and containing many other abominations; in all which he pleased the *Duke of York*, & received extraordinary favours from him; & thereafter being freely let goe, he proceeded to that height of profanity & contempt of God, that he burnt the Bible, & belched forth many other Blasphemies, which would be offensive to Christian ears to rehearse. Again in some process of time, *James Russell* did discover some unwarrantable excesses, pressing indifferent things as the most necessary duties (as about naming the days of the week, & moneths of the year &c.) & otherwise imposing upon mens consciences; whereupon he & we parted: after which he branded & aspersed us with false charges, as if we had turned aside to gross defections & palliated & plaistered the corruptions of our time, confor-
 ting in this with some few, & even with some who had given little satisfieing resentment of their former extravagancies with *Gib*, being by them applauded & strengthened in his foresaid excesses. In the mean while there was no publick Testimony by preaching kept up, by reason of that sad sleep of dark & deep silence into which Ministers had fallen: which occasioned very many lamentable confusions; so that one could not understand the language

guage of a nother, the face of affairs being so obscured, & matters looking so hopeless & helpless like. Yet it pleased the Lord, by a poor contemptible handfull, to convey down the Testimony, by publishing another Declaration at *Lanerk* Jan. 12. 1682. confirming the preceeding at *Sanquhair*, in its dis-
 ouning the Interest of the Tyrant, & bearing Testimony against the immediatly foregoing pretended Parliament, where *James Duke of York* did preside as Commissioner, & in particular against the abominable Test-framed by them. But as the former was much condemned, so also this, even because of its coming from us, & confirming *Sanquhair* Declaration as said is. From thenceforth many did more plainly & positivly oppose us, as if we had turned aside to some erronious & unhappie course. And thus they proceeded to informe against us, both at home & abroad, as such; without trying whether or not we mentained such things as they laid to our charge, & takeing pains to admonish us as became watchmen, especially when they apprehended people to be drawn aside with Errors: For surely it was never yet heard, that an Erring people (if we had been as they informed against us) were reclaimed by such means, as they used. However the Lord (who is not wanting to provide means for the strengthening & encouraging of his people) even then; when we were few in number, without the concurrence of Pastors, & scattered abroad, not well knowing the minds of one another, nor who concurred with us through the Land in the foresaid part of our Testimony, did make some instrumental (immediatly before the publication of *Lanerk* Declaration) to gather us to gether in a Generall Correspondence
 which

We have hitherto by the Lords providence
 kept up, both through the Shyres severally, & all
 the Shyres conjunctly, where such as owned our Te-
 stimony did reside; Whereby we attained to a bet-
 ter understanding of one another, & were put in
 capacity to contribute more to our mutual advantage.
 Whence it came to pass, that being thus joyntly
 & harmoniously knit together, we began, after
 the publication of the foresaid Declaration at *Lanerk*,
 in the next General Meeting or Correspondence, to
 deliberat about some method, whereby our bro-
 ken & low case might be represented & made known
 to strangers (not that we might cary on a Faction or
 Separation from the *Scotish* true Presbyterian Church,
 as we were misrepresented, but) that we might de-
 clare our adherence to the principles thereof. Here-
 upon it was resolved & thought fit, that some of our
 number should be particularly sent, both to the other
 Covenanted & Forreign Churches, to make known
 our broken & low case to them, to wipe off repro-
 aches that were cast upon us, to represent the just-
 ness of our Cause, & that we might see what help
 thereby might be made unto us, After which, by
 the special providence of God, a door being opened
 for the instruction of some Students at a Colledge in
 the *Netherlands*, we sent thither some young men unto
 their studies; not to become a reproach to the *Scotish*
 Church (as some say) but to be instructed in Theo-
 logie, that so they might be in better capacity to keep
 up the Testimony of our Lord Jesus Christ according
 to our Covenanted Reformation: Whereupon in
 some proceſs of time, we received back *Mr. James*
Renwick an Ordained Minister, whose Labours God
 hath blessed with fruit & encrease to the praise of
 Grace.

Grace. Hereafter, while we continued to keep up our General meetings & Correspondences, & also endeavoured to contribute what aid we could in our places & stations to uphold the banner of the Gospel, the Persecuters fury did rage against us in a very great measure; in putting out cruel Acts & Laws, for all Subjects to apprehend or cause apprehend us wherever we might be found, & raise the *Hue & Cry* after us, also inhibiting all to refer us, or correspond any manner of way with us, under the hazard & pain of being lybale to the same rigour of their Laws that we ourselves were. Whereupon, many of us being taken & killed, & very many banished & sent to be sold as slaves, while we could not escape falling into their hands in great numbers, partly by their vigilancie & diligence, & partly through the Information & Intelligence that they got from many in the countrey where we wandered; we were then necessitate to put forth another Declaration, *Novemb. . . . 1684.* which was affixed upon some Mercat Crosses & several Paroch Church doors, to deterre & scar the Countrey from giving intelligence of us, & also explain the latter part of the foresaid Declaration at *Sanquhair*, concerning the declaring of war against the Tyrant & his accomplices, & to wipe off that most odious & false calumny, of being of the Judgement to kill all who were not of our own opinion. Which Declaration, though many cryed out against it, yet was not condemned by so many as the former: And though it was the occasion of a greater trial to the people of the Land then any formerly, because the Enemies pressed an Oath for abjuring the same, so violently & generally, & with such a fair & lying face, that many yeelded to it, some Ministers
takeing

taking it, & others pleading for it (but as the Lord
 had many in the Land bearing Testimony against the
 foresaid *abjuration*, some of them even unto death,
 so diverse who had complied with it expressed after-
 ward great sorrow & remorse for that deed) yet
 the foresaid Declaration was so far effectual, as to
 deter many from their former diligence in Infor-
 ming against us, & also to draw out some to joyn
 with us, & oune the work more publickly in their
 places & stations, than before this they had done.
 But in the mean time, when they were Persecuting
 us most hotely, their Souldiers & some Gentlemen
 killing us where ever we could be found, without ei-
 ther triall or sentence before any of their so called Ju-
 dicatories, & when they were holding their Courts
 concerning the Abjuring of that same Declaration;
 the Lord did remove by death that Tyrant *Charles*
the second. Where upon instantly followed the Pro-
 claiming of *James Duke of York*, a professed & known
 Papist, an avowed Enemy to God & Godlyness, by
 a party of his own creatures, as *King of great Brit-
 tain, France, & Ireland*; And afterwards, his con-
 vocating a Parliament in *Scotland*, to authorise &
 confirme the foresaid Proclamation, & to establish
 him in his usurpation & Tyranny. Therefore we
 thought that such a deed could not pass without some
 witness & Testimony against the same by us, unless
 we had forgotten the method of our worthy, zealous,
 & resolute Reformers, & our solemn Bonds & Co-
 venants to the Lord, & also His great kindness
 shown unto us in preserving a Remnant of us in this
 hot fire furnace. Hence we published another
 Declaration at *Sanquhair*, May 28. 1685. Testifying
 against the foresaid Proclamation, & Protesting
 against

against the then pretended Parliament, convocate by him to establish his Tyranny & carry on his other designs, & also bearing witness & Testimony against all kind of *Papistry*, in generall & particular heads, as is fully expressed in our *National Covenant*, against its entering into this Land again (which he & his Complices were clearly seen to be driving at, before, at that time, & much more since) & against any thing which might make way for the same &c. Which Declaration, as it was not so much condemned by others as any of our former, so Enemies were so far restrained by God, & diverted by other means of present occurring exigences, that it never as yet became any trial to the Land. This was done in the mean time of the *Earle of Argyle* his expedition: with which we were much pressed to concur, & severall embodied with us were draun away with the importunity of some Ministers & others of that Association: Yet we could not Joyn with them, nor espouse their Declaration as the state of our quarrell; because it was not concerted according to the antient plea of the Scottish Covenanters, in defence of our Reformation, expressly according to our Covenants Nationall & Solemn League, of which they made no mention in their Declaration, nor of Presbyteri- all Government, which was of purpose lest the Sectarians should be irritate; & because it opened a door for a Confederacy with Sectarians & Malignants, of which Malignants they had some among them guilty of sheding our blood at *Airs Moss*. After the defeat of this Expedition, in answer to the desire of some Ministers, who came over with the fore said Earle (at least it was reported thus they desired such a thing) we had a Conference with them, *July 22.*

1685. In which, instead of allaying differences, the proposals that were made for Union did heighten our breaches, both with them & among our selves, as did appear by the consequence: for herein, though they offered accommodation, yet, in Conference to bring it about, they maintained & did not disown that which bred alienation; to wit, a previous Information they had sent to strangers, accusing us of heave things, that we had not only cast off all Magistrats, but had constitute among our selves all Kinds of Magistrats, & were for cutting off all as open Enemies who did not acknowledge our Imaginary Government, that our Societies were only an Erroneous Faction & have no power of calling Pastors &c. Which Information so full of Calumnies, though they did extenuat, alledging that copie of it which we produced was forged; yet they confessed some such Information was written, & went on to prosecute in effect the same crimination, & said, they excerpted all out of our publick Papers; & further challenged us for falsly accusing them in our Protestation against the Scottish Congregation at *Rotterdam*, where they with others were promiscuously charged with sundry things *in cumulo*, which they were not guilty of: We confessed, it was an oversight conjunctly to accumulat these charges without distinction, but taking them separatly we offered to make out every thing there charged, upon the names inserted. Furthermore, in enveighing against *Mr. Rentwicks* Ordination, they accused the Church of *Holland* of *Erastianisme*, & of three Sprinklings in Baptism which they called *Popish*, & some other Corruptions: To which he only replied, that he had received his Ordination from the Presbytrie of *Groningen*, & they
being

being Forreigners, & not chargeable, either with our Defections, or any declining from the Testimony of their own Church, but advancing & groaning under some Corruptions from which they were never Reformed, would come under another Consideration, then Ministers of our own Church, defending a Course of Defection; howbeit as he protested in the face of their Presbytrie, when he received Ordination, against all things that he knew among them dissonant to the Reformation of the Church of *Scotland*, so he told his purpose to inform that Venerable Presbytrie how they were represented in *Scotland*, & if they could not clear themselves at least of some of the grossest of these things, he would be willing to acknowledge, before such as wore competent, that he had offended in meddling with them. The accommodation they offered was upon termes which we thought destructive to our Testimony, to lay aside all debates, & let bygones pass, & goe on in the publick work: which we did not think was the way to heal our sore, but we offered, if differences & exceptions could be removed in a right & honest way, we would be most willing to Joyn with them: which exceptions were given in, in these particulars following, *viz.* Their leaving the Countrey & deserting the publick work, when it was so necessary to concur in the Testimony, in a time of so great a famine of the Gospel; And not only not concurring in the Testimony, but condemning it in *Sanquhair & Lanerk* Declarations, even as to the matter of them; And not condemning the paying of the *Locality* imposed for maintaining souldiours against the work & people of God; Their countenancing the Complyers of the time, while

in the Land ; & , when abroad , joyning with the Scots Congregation at *Rotterdam* , & hearing the Indulged preach there ; Their Informing against us , & aspersing us with slanders , such as these in the fore-mentioned Information ; And their concurring in the E. of *Argyl's* Association , against which we had so many things to object , as abovehinted. Which exceptions (though among the least we have against many other Ministers , with whom we have no clearness to joyn in our now Circumstances , yet) we thought sufficient to demur upon ; When , after many fruitless janglings , we could receive no satisfaction about them , nor a publick Testimony satisfyingly stated , wherein we might both agree & concur : Albeit we made an overture in the end , that they & we should endeavour it , in this sort , that they severally by themselves should draw up all the sins of the time , & we by our selves ; that so , when compared together , it might be seen where we differed , & how far we could unite ; but though they seemed to be as much for it as we at first , yet in the end when it was offered they rejected it. So the Conference broke up : And thereafter we were more untenderly dealt with by them , & also deserted by severall Joyned with us in fellowship , who from that time began to leave of coming to our Generall Meetings , & to take separate ways without respect to our former consented to agreement ; & also did hear , receive , & spread some false reports given forth against us , without premonishing us about the same , & drew many off from our Societes by such means. With some of which we had a Conference , Jan. 28. 1686. Who said , they had a verbal Commission from some Societes in *Carrick &c.* The effect where

whereof (whatever was the intent of their coming) tended to a further breach , though we were not conscious to our selves of any untender dealing with them. For first , we did endeavour to remove all supposed grounds , upon which they might stumble into alienation from us , by clearing our minds about all these things the Ministers laid to our charge : Then severall Questions of weight about our present differences were proponed to the Meeting , viz. about a letter of Accusation spread against us , (which they did not positively disclaim) about the E. of Argyll's Declaration (which they would oune or disoune , according as it was diversly interpreted) about the exceptions given in against the Ministers (which they alledged were not valid) And finally we asked the foresaid Persons , whether or not they were clear to joyn with us , in generall & particular fellowships , now when they had heard us speak our minds so freely ? This they refused to ansuer , putting the Question back , whether or not we would joyn with them ? And generally , in all the questions , they declined freedom & plainness , & seemed averse from satisfying us , & to be rather for contending then a free communing for Union. Chiefly they stickled about a generall Conclusion , previously agreed to & resolved upon amongus , *That nothing relative to the publick , & concerning the whole , should be done , without the consent or at least the knowledge of the whole :* Which Conclusion , though formerly they agreed to , yet now they called an Imposition ; alledging that thereby they might not hear a faithfull Minister , when occasion offered : Though we told them , we did not take that Conclusion in an absolut sense , but expounded it as it is after qualified , with the se-

verall *Cautions*, mentioned *Head first*. §. 3. In fine, for the result of this Conference, when we were urged as above, (whether we would Joyn with them as formerly?) by way of retortion to our proposal of the same to them; we told them, we could not answer in name of our Societies, having no direction from them for that effect, & that for our own part we would not refuse accidental or occasional Communion with them, as Brethren & Christians; but in the present circumstances, we could not be clear to concur with them as formerly, in carrying on the publick work, untill our exceptions were removed: which were, Their breaking that Conclusion of Brotherhood formerly condescended to, in their Calling Ministers against whom we had exceptions unremoved, without acquainting us there with; in their drawing together in Armes without our knowledge, & contrare to what was concluded by themselves with our friends; & their siding with other persons in points of disagreement against us. Whereupon they broke away abruptly; And their carriage since hath been very disengadging, by their labouring many ways to represent us unto the world as odious, in their Informations given in to Ministers against us. But now we must bear many obloquies from them & others, waiting in dependence on the Lords Vindication, who will bring forth our righteousness (or rather the righteousness of his own Cause by us mentained) as the light, & our Judgement as the noon-day, in his own time. But shuning to be Prolix, & studying all brevity possible, we shall here desist from such a sad & lamentable relation, wherein we have but touched some of
the

the many steps of our defection, & our poor
& insignificant Contendings against the same.

T H E
DECLARATION
*Of the Present state of our
Testimony.*

THe former Deduction we have premised, that the state of our present Controversies may be the more fully & clearly represented, & that what follows may be the better understood; having discovered how our Defections & breaches began, & how they have multiplied & encreased, & how notwithstanding the Lord hath never wanted a Company of liveing witnesses to bear Testimony against the same. But seing, as it hath been the lot of the more faithfull in all ages of the Church, so in our day, these whom the Lord hath honoured & helped to witness for him, against the crooked ways of the generation, have had it for their tryal to be much suspected, reproached, contradicted, censured, & opposed by many of lukewarm, backdrawing, & indifferent tempers, & we have not wanted

our share, by reason of the dreadfull imputations of Persecuters, & the misrepresentations of pretended friends; Whereby many of Zions welwishers have been nonplused, what to think of us & of our Cause: Therefore, for the glory of God, the vindication of Truth, the satisfaction of pussed Consciences, clearing of differences, wiping of reproaches, removeing of mistakes upon our part, reclaiming such as through ignorance, misinformation, or misconceiving apprehensions, have heretofore mistaken, at least have become jealous of our Principles & proctises, for convincing of these (if the Lord will) who mostly oppose us, for mentainning according to our power & places the Covenanted work of Reformation, & that the young generation may not be stumbled (who are greatly in hazard thereof, by the turnings aside that have been to the right & left hand) & finally that all the Christian Reformed world, who will impartially weigh matters in the ballance of the Sanctuary, without affection or prejudice, may see with their own eyes, & attain unto a better understanding concerning us; Upon these & the like grave & important considerations, We for our selves, & all who adhere unto us in the stated Testimony, against *Popery, Prelacy, Erastianisme, Socarianisme, Schisme, & Defection*, find our selves obliged to give an account of our Principles to the world, & then Proceed to offer a brief Reply to the matterial accusations, which are given forth against us in Letters, Informations, & Conferences.

We shall now therefore, in the first place, give a short Declaration of our *Testimony*: Shewing *first*, what we mentain, & positivly oune, as the matter
of it

of it: & *secondly*, what we disowne as prejudiciall thereunto, & inconsistent therewith.

As to the *First*, we sincerely, unanimously, & constantly Testifie & Declare, our hearty embracing of & adherence unto the written *Word of God*, contained in the Scriptures of the Old & New Testaments, as the only rule of faith & manners, & whatsoever is founded thereupon & consonant thereunto: Such as the *Confession of Faith*, our *Catechisins* Larger & Shorter, our *Covenants* National & Solemn League, the *Acknowledgement of sins & Engadgement to duties*, the *Causes of Gods wrath*, the ordinary & perpetuall officers of the Church by Christs own appointment; such as *Pastors*, *Doctors*, *Elders*, & *Deacons*, & the *Forme of Church Government* which is commonly called Presbyteriall, either in Congregational, Presbyteriall, or Synodical Assemblies, whether Provincial, National, or oecumenical; together with all the Acts & proceedings of our General Assemblies, especially from the year 1638 to 1649 *inclusive*) yea & every peice of the attained unto Reformation of the Church of Scotland. In like manner we Testify & Declare, our cordial adherence unto all the faithfull Contendings, that have been owned & prosecuted by Ministers or Professors, for promoval & defence of Reformation in former times; as these against the *Publick Resolutions*, *Cromuels usurpations*, the vast *Tolleration* of Heresies & Sects in his time; as also to all the faithfull Contendings of Ministers & Professors; since the unhappie Restauration of *Charles the Second* (when the work of Reformation was overturned) unto this very day; whether against the Sacrilegious Usurpation & Tyranny of the Malignant parry, or against the Compliances, Defections,

& Unfaithfullness of Ministers & Professors: More particularly, unto all faithfull Protestations, Testimonies, & Declarations, that have been given in these latter times, for the work of Reformation, & against all Usurpations of & Encroachments upon the Prerogatives of Christs Croun & Priviledges of his House, & any thing else of whatsoever sort prejudiciall to the Reformation: & expressly we declare our adherence unto the Declarations published at *Rutherglen*, *Sanquhair*, (first & last) & at *Lanerk*, together with the *Apologeticall* Declaration, affixed upon some mercat Crosses & severall Paroch Church doors, for the matter, substance, & scope of them, as accommodated to the times wherein they were exhibited, according as we explain them afterward *Head 2*. Finally we Testify & Declare, our cordial ouning & approving of the faithfull & free preaching of the Gospel in the open fields, as well as in houses, both before & since *Bothuel*; & of the duty of defending the Gospel & our selves by armes, & the Lawfullness of Defensive war against the Usurpers of our Ecclesiastical & Civil Liberties; & consequently, all these appearances in a Martial manner against the publick Enemies of this Church & Kingdom, at *Pentland*, *Drumclog*, *Bothwel*, & *Airs moss*: And also our adherence unto the Testimonies given by Martyrdom on fields, scaffolds, & Seas; or otherways, by Banishment, Imprisonment, Stigmatisings, Tortures, or suffering any other ways, for their adherence unto the Reformation, & noncompliance with the God-provocking courses of the time, & for not ouning the Authority or rather Tyranny of Usurpers, in place of Magistracy qualified according to the word of God.

As

As to the *Second*, We sincerely, Unanimously, & Constantly Testify & declare, our rejecting of whatsoever is contradictory or contrarie unto the Written Word of God, or not founded thereupon, either expressly or by direct near or necessary consequence: And more particularly, in like manner, we Testify & Declare our Rejecting & Disowning of *Popery*, *Quakerisme*, *Libertinisme*, *Antinomianisme*, *Socinianisme*, & all other Heresies under whatsoever designation, together with the Blasphemies, Heresies, & wild extravagances of *John Gib*; All Errors upon the right hand, such as *Anabaptisme*, *Independency*, *Millenarisme*, & all other Sects & Schisms, together with the divisive courses followed by any others, especially in our day, & the Usurping of any upon the Ministerial Function not duely called thereunto, as upon this ground (beside other reasons) we have excepted against *Mr. John Flint*: And all Errors upon the left hand, as *Prelacy*, & *Eraastianisme* (against which our Church hath had much wrestling & contending) together with all kinds of Idolatry, Superstition, & prophaneess, & whatsoever else is found contrarie to sound Doctrine & the power of Godlyness.

Moreover, considering what heinous & God-provocking sins have been committed in this Land against God, in contempt of & with prejudice to his Cause & Covenants, since we began to turn away from Him, we shal briefly enumerat some of these, Declaring our detestation & abhorrence of the same. Therefore in the first place, we declare our Testimony against all Compliances with the iniquities of this time established by Law, in obedience to their Cursed commandements directly or indirectly;

rectly; All countenancing of & complying with *Pre-lacy*, *Supremacie*, or *Tyranny*, or any *Usurpation* on Church or state made by this Malignant Enemy; All hearing of *Curats* or *Indulged*, or paying either of them *Stipends* exacted by iniquous Law setting them up; All answering to the *Courts* of Persecuters, Takeing any of their Oaths as the *Declaration* renouncing the Covenants; the Oaths of *Supremacie* & *Allegiance*, the *Test*, the Oath of *Abjuration*, The Oath *Super inquirendis*, and all others of the like nature; particularly the late new contrived oath of Allegiance, substitute in the place of all the former, & comprehending in its bosome the extract of all their iniquities, requiring the acknowledgement & maintainance of the most open faced & declared absolute Tyranny of the *Duke of York*, in his invading the Sovereignty of the Most High, & all his subservient Popish & Atheisticall designs, which is contained in the late Proclamation for the abominable Toleration; Likeways all subscribing any of their Bonds, imposed to fetter & defile the Conscience, as the *Bond of peace*, *Bond of Regulation*, *The Bond of Compearance*, & all others partaking of affinity with these; As also the paying any of their wicked Impositions for bearing doune the Gospel & work of Reformation, as *Militia money*, *Cess*, *Locality*, *Fines*, or *stipends*, or any thing that may strengthen the hands of such evil doers: And in like manner, we declare our Testimony against all the steps of defection, declining from or contradictory unto the Covenanted Reformation of the Church of *Scotland*; And Therefore we disoune, as inconsistent with our Ancestors Testimony, that promiscuous Association in the late
Expe-

Expedition 1685. & all Associations & Confederacies whatsoever with Sectaries & Malignants, & any other thing that opens a door for their introduction & toleration, or whereby the state of the quarrel is not proposed according to the antient plea, against both right & left hand opposites.

But more particularly, because our Principles are most suspected upon the Ordinances of Magistracy & the Ministry; Therefore we shall plainly unbo-
some our hearts about these also. We profess then concerning Magistracy (to obviat the suspicion of any unfriendliness towards that Ordinance, & disloyaltie to rightfull Magistrats) & Declare our mindes in these Assertions. 1. As we distinguish between Magistracy, or the Office (in the abstract) & the Persons invested with the Office; so of *Magistracy* in it self considered, we say; that as it is not subjectivly founded upon grace, so it is a holy & Divine institution, for the good of humane Society, the encouragement of Vertue & Piety, & curbing of Vice & Impiety, competent unto & honourable amongst both Christians & Heathens. 2. As for such Magistrats as, being rightly & Lawfully constitute over us, do act as the Ministers of God, in a direct line of subordination to God, in the defence of our Covenanted Reformation, & the subjects Liberties; We declare, whensoever we can obtain & enjoy such Rulers, we will oune, embrace, obey, & defend them to the utmost of our power, & prove encouraging, subject, & obedient to them in our places & stations. 3. In things *Civil*, though we do not say that every Tyrannical act or action doth make a Tyrant, yet we hold, that habitual, obstinat, & declared opposition to, &
over-

overturning of, Religion, Laws, & Liberties, & making void all contracts with the Subjects, or when he usurpes a power without any compact, or giving any security for Religion & Liberties, or when he is such as the Laws of the Land do make incapable of Government; These do sufficiently invalidate his Right & Relation of Magistracy, & warrand subjects, especially in Covenanted Lands, to revolt from under & disowne allegiance unto such a power. In such a case, when the body of a Land collectively considered, or the more faithfull & better part of that Land, in the time of National & universal Apostacy, & compleat & habitual Tyranny, adhering closly to the fundamental constitutions & Laudable practises of that Covenanted Land (when the fundamental Laws of the Kingdome are directly overturned, & the essential conditions of the mutual Compacts are broken, & such as cleave closly to the Reformation & Liberties of the Kingdome are accounted Rebels, & prosecuted as such) may reject & refuse the Magistratical Relation between the Tyrant & them: yet, before the erection of formal Magistracy, they may not Lawfully arrogat to them selves that Authority which the Tyrant hath forefaulted, or claim to themselves the Authority of Judges; though radically they have the Authority of the Law, by their Natural right, & fundamental power, which God allowes & is Natures attendant; & the Municipal priviledge of these subjects; but they cannot act judicially, in either Civil or Criminal Courts, only in the *interim* they may Lawfully do that which may most conduce to the securing of themselves, Religion, & Liberty.

4. In *Church affairs*, we allow the Magistrat a power over the *outward* things of the Church, *viz* what

what belongs to the bodies of Church officers & members; but not over the *inward* things of the Church, such as Doctrine, worship, disciplin, & Government: We oune he may & ought to preserve both Tables of the Law, & punish by corporal & temporal punishment, whether Church officers or members, as openly dishonour God by gross offences, either against the first or second Table; but this he may not do every way, but after his own manner, not *intrinsecally*, but *extrinsecally*, not under the consideration of a *scandal*, but of a *crime*. We grant he may order such things as are for the *wellbeing* & subsistence of the Church, & for that end may Convocat Synods in some cases of the Church, *pro re nata*, beside their ordinary Meetings (according as that part of *Art. 2. chap. 31.* of our *Confession of Faith*, is fully and clearly explained by the Act of the General Assembly of the Church of *Scotland*, conven'd at *Edinb. Aug. 27. 1647. Sess. 23.* approving the foresaid Confession of Faith) & may be present there in *external* order; but not *preside* in their Synodical debates & resolutions; He may adde his *Civil Sanction* to Synodical results, but we deny him any power to restrain Church Officers in Dispensing of Christs ordinances, or forbid them to do what Christ hath given them in Commission: We oune that as he ought to take care of the *maintainance* of the Ministry, Schools, & poor, so *imperatively* he may Command Church officers to do their duties; yet we deny him an *elictive* power, either to do himself what is incumbent to Church officers, or to Depute others to administer Ordinances in his name, or by any Ministerial power received from him: Finally we allow him a *Cumulative*

lative power, whereby in his own way he assisteth, strengtheneth, & ratifyeth what Church officers do by vertue of their office; but we deny unto him a *Privative* power, which detracteth any way from the Churches Authority, for he is a Nursing father & not a step-father. In summe; we grant this to be the full extent of the Magistrats Supremacie in the Church affairs, to order, *whatsoever is commanded by the God of Heaven that it be diligently done for the House of the God of Heaven.* And what further he may Usurpe, we Disowne & Deteste.

But considering the God-contemning & Heaven-daring wickedness, Usurpation, & Tyranny, of the present & latter pretended Rulers over this Land, & what grievous affronts, bold & open defiances, they have given to the Most High God, & what unparailelled abuses they have done to the Ordinance of Magistracy; Therefore We disowne, detest, & abhor the corruption, perversion, & eversion of that Ordinance in this Land And in the *first* place, for the late Tyrant; As we do abhor the memory of his first erection, & unhappie restauration, after by many evidences he was known to be an Enemy to God & the Countrey; his nefarious wickedness, in ejecting the Ministers of Christ from their Charges, & introducing abjured *Prelacy*; his atrocious arrogance, in rescinding all Acts of Parliament for the works of Reformation; his unparailelled perfidie & Perjury, in making void, & burning the *Covenants*; his Heaven-daring Usurpation, in arrogating to himself that Blasphemous & Christ-dethroning *Supremacy*; his audacious & treacherous exerting of that usurped power, in giving *Indulgences* to outed Ministers, to divide & destroy the Church;
his

his arbitrary & manifest Tyranny, over the *Consciences* of poor people, pressing them to conformity with the times abominations, contrary both to Religion & reason, & imposing upon them Conscience-debauching *Oaths*; His absolute domination over the *whole Land*, in levying *Militia* & other Forces, Horse & Foot, for carying on his wicked designs, of advancing himself to an arbitrary power, & bearing down the work of Reformation, & enslaving the people; particularly in sending an Host of Savage & barbarous *High-landers* several-times, upon a poor innocent people, to wast & destroy them; And imposing wicked *taxations* for the maintainance of these Forces, professedly required for suppressing Religion & Liberty, & preserving & promoting his Absoluteness over all matters & persons sacred & Civil; His cruelty over the *bodies* of Christians, in chasing, catching, & killing upon the fields, many, without sentence past upon them, or time previously to deliberat upon death, yea & without taking notice of any thing to be laid against them, according to the worst of their own Laws; *Drowning Women*, some of a very young & some of on exceeding old age; Imprisoning, Laying in irons, exquisite *torturing* by *Boots*, *Thumb-kins*, & *Firematches*, Cutting pieces out of the ears, Banishing & selling as Slaves old & young, men & women, in great numbers, bloodily butchering upon Scoffolds, *Hanging* some of all Sexes & ages, Heading, Mangling, dismembering alive, *Quartering* dead bodies; oppressing many others in their *Estates*, Forefaulting their Possessions, Robbing, Pillaging their goods, Casting Men Women & Children out of their Habitations, Interdicting any to *resett* them, under the pains of
C being

being treated after the same manner; & all this for their adherence unto the Covenanted work of Reformation, while in the mean time many murderers, Adulterers, & incestuous persons, Sodomites, witches, & other malefactors, were pardoned or past without punishment: So for the continued & habitual tract of these, & many other, Acts of Tyranny, we have disowned, & yet adhere to our revolt from under, the yoke of the Tyranny of *Charles the Second*, & Declare that his whole Government was a compleat & habituell Tyranny, & no more *Magistracy* then Robbery is a rightfull possession. And in like manner, in the Next place, we disowne the Usurpation of *James Duke of York*, succeeding & insisting in the same footsteps of Tyranny, Treachery, & Cruelty; with the same domineering over men & Womens Consciences, & cruelty towards their bodies, & Estates, & oppression over the Land; arrogating to himself an absolute power, more declaredly then any other formerly; & labouring to bring these Lands again in Subjection to the yoke of Anti-Christ; being a professed Papist; & therefore, what ever right he may pretend by lineal succession, suffrage of Iniquous Lawes & pacqued Parliaments, he hath no legal or lawfull right to the Croun: especially, seing many Acts of antient Parliaments, declare Papists altogether incapable of bearing any Rule, or any other whomsoever, except they be maintainers of the true Protestant Religion, according to the National Covenant, as it is statute by the 8 *Act. Parl. 1. repeated in the 99 Act. Parl. 7. ratified in the 23 Act. Parl. 11. & 114. Act. Parl. 12. of K. James 6. & 4. Act. of K. Charles the first.* And here we stand as to the point of *Magistracy*. Con-

Concerning the *Ministry*; To obviate the suspicion of any averſation from the holy Ordinance of the Ministry, & of denying obedience in the Lord to true & faithfull Paſtors, we in like manner declare.

1. As we diſtinguiſh between the Ministry & Miniſters, as between the Office & the perſons inveſted therewith; So as for the Ministry it ſelf, we owe the Lawfullneſs & neceſſity thereof, againſt *Quakers* & all its other oppoſers: & hold it our duty (as we would not be rebellious againſt Chriſt) to owe, obey, & encourage in the Lord, all true & faithfull Paſtors, & highly to honour them in Love for their works ſake. 2. We look upon it as unlawfull, for any man never ſo well qualified otherways, to take upon him the work of the Ministry, without Licence, or a Lawfull Call, & Ordination by laying on of the hands of the Preſbytrie, or any competent number of theſe to whom Chriſt hath committed the power of the keyes of the Kingdome of Heaven. 3. We hold, that power of Church Government & diſciplin, together with the exerciſe of the Miniſterial Function, by divine appointment is neither committed, nor doth appertain, to Pope, Prelat, Magiſtrat, nor multitude of Believers, Preſbyterated or Unpreſbyterated; But only unto the Miniſters & Officers, which Chriſt hath appointed over His own Church (which is His Mediatory Kingdome) as the ſubject & receptacle of Church power: And ſay, that Believers are the end of Church power, & the Object thereof, or the party to be Governed; but not the Subject, or Governours, or in any meaſure endued with that power of themſelves, either formally or radically. 4. We hold, that Schiſme, or diſ-

ning & rejecting of, or groundless & unwarantable Separating from, true & faitfull Ministers, to be a very heinous, hatefull, & hurtfull sin; yet this doth not hinder, but that it may be duty, in a broken state of the Church, to with draw from Ministers chargeable with defection. For, seing this Church hath attained to such a high degree of Reformation; & seing, by Solemn Covenants to the Almighty, we have bound our selves to maintain & defend the same; Seing by reason of the Enemies subtilty & cruelty, & the fainting, falling & failing of Ministers, so many dreadfull defections have been introduced, embraced, & countenanced; Seing, in these times of distempering confusions, we are now deprived of the remedy of settled Judicatories, where unto we might recur for rectifying of disorders; And seing we are bound to witness against these Complying & backsliding Courses, whereby the wrath of God is so much kindled against the Land: Therefore we hold it as our duty, that when a backsliding or defection is embraced, avowed, & obstinately defended, in such things as have been Reformed, either expressly or equivalently, especially being witnessed against doctrinally, & further confirmed by other Testimonies; We Judge it Lawfull, reasonable, & necessary; in a declining, backsliding, & troubled state of the Church, to leave that part of the Church which hath made such defection, whether Ministers or Professors; as to a joynt concurrence in carying an the publick work (according as it is given in Command to *Jeremie ch. 15. vers. 19. let them return unto thee, but return not thow unto them*) & to adhere unto the other part of the Church, Ministers & Professors, whether moe
or

or fewer, who are standing stedfastly to the defence of the Reformation, witnessing against others who have turned aside & declined therefrom; until the defections of the backsliding party be confessed, mourned over, & foresaken: This is no separation from the Church of *Scotland*, but only a departing & going forth from her sins, backslidings, & defections, as we are commanded by the Lord.

But considering, how this course of defection & revolting from the Lord, hath either been carried on, complied with, countenanced, or covered, by the most part of the Ministers of the Church of *Scotland*; whereby the Prerogatives of Christ have been surrendered, & the Usurper established in the peaceable possession of His Royall Throne the priviledges & Liberties of His Kingdome (the purchase of his blood, transmitted to us through the many valiant witnessings of our worthy Ancestors) abandoned & yeilded to the most declaredly stated Enemie to Christ that ever was ingadged in opposition to him, & whereby the holy Ordinance of the Ministry is so much wronged, corrupted, & perverted; & such indignities & affronts given unto Christ the giver & granter of their Commission, & Ministers themselves made contemptible before the people: We declare our Testimony against all Compliances, defections, backslidings, turnings aside, & prejudices, done to the work of God, by the Ministers of the Church of *Scotland*. Howbeit as we acknowlege to the Lords praise that there have been faithfull Ministers in this Church from time to time who have valiantly zealously, faithfully wrestled, contended, & witnessed against, not only the heinous indignities done to their Princely Master by the open & avowed Enemie, but

also the wrongs done to his Cause & Kingdome by the compliances, defections, & lukewarmness of other Ministers: So we mention not these things to reflect upon the holy Office, or from any prejudice at their persons, Neither to justify our selves, but to show our respect unto & esteem of the holy ordinance, to clear Truth, & to vindicate the Cause. Therefore we must testify against these great defections of many Ministers, viz. In the first place against that concurrence given by many Ministers to the Treaty of *Breda*, for bringing home the King, after many discoveries of his Treacherie & inclinations to Tyranny, notwithstanding of many seasonable & necessary warnings of the Generall Assembly, to be vere wary & Circumspect in trusting when treating with him: Against their falling upon *Publick Resolutions*, even when our Church had arrived at her highest pitch of Reformation; And the fainting of others, in forebearnig to give faithfull warning of so great & dangerous a sin, when some for their freedom & faithfullness were suspended from their Ministry: Against their Compliances with *Cromwel*: Against not standing for the intrinsic Priviledges of the Church, in protesting against that Heaven-daring Usurpation, of dissipating & dissolving all the Church assemblies, & free Courts of Christ: Their sinfull & generall succumbing, & yeelding the charge & oversight of their peculiar Flocks, at the Command of man, as if they had not received their Commission from Christ; & that in stead of faithfull witnessing against the fatall overturning of the work of God, & Introduction of Abjured Anti-Christian *Prelacy*, the most part did forthwith embrace it, Many others countenanced it by

it by hearing these intruded Hirelings: Their exhibiting no publick plain Testimony, against the notorious wickedness committed in that day when our solemn League & Covenant was broken, & declared null by contrary imposed Declarations, & Conscience-ensnaring oaths. Their unfaithfullness & disloyalty to the Prince of the Kings of the Earth, in not giving Testimony against the *Supremacy*, in the day when it was by Law established upon the Usurper of Christs Royall dignities: Their general laying aside the exercise of their office, after the work of Reformation was overturned, whereby poor people wanted warning of the sins & snares of the time: Their embracing of the *Indulgence*: Their gaping after that pretended priviledge, who could not enjoy the same; & others dealing unfaithfully in not witnessing plainly against the granters & receivers thereof; some pleading for it as no defection, & others pleading for union with these who had embraced it: And the Meeting of sundrie Ministers in severall Presbyteries, for rebuking & Censuring the more faithfull servants of Christ, for discovering the sinfullness of that defection: And their laying bonds on others not to preach against the same: Likeways when the Lord stirred up some Ministers to goe forth & preach the Gospel freely in the fields, & was seen to countenance these Meetings, that some abode still in their habitations, & did not concur with their more valiant & faithfull Brethren in displaying the banner of the Gospel, in that publick manner: And others who not only lay by from the exercise of their ministry, but also countenanced *Prelacy* in hearing of *Curats*, & the *Indulgence*, in preaching with & hearing these who accepted it; Their being embraced both by Ministers & people,

without any acknowledgement of such offences : Moreover when some were forced to appear in armes for defence of Religion , Laws , & Liberties , That they had so little concurrence of Ministers, to countenance & encourage to these Expeditions : As also the great hurt that some Ministers (together with others) did at that appearance at *Bothuel*, putting in the late Tyrants Interest in the Declaration of that Armie (as also was done at *Pentland*) And their opposing the mentioning the *Indulgence* among the publick Sins, & likewise of a day of Humiliation, lest it should have been numbered as one of the Causes of Gods controversie with the Land : The meeting of many Ministers after *Bothuel*, calling themselves an Assembly, & voting for the acceptation of the *Indemnity*, & the *Indulgence* or new Liberty (together with the peoples *Cautionary Bond*) for such Ministers as would live peaceably to preach in these bounds, that the Enemies restricted them unto : And when an ensnaring Bond of peace was imposed upon the Prisoners taken at *Bothuel*; Their being silent or not giving their advice : And others persuading these Captives to put forth their hand to that abomination : And the great Unfaithfullness of the most part, in not giving faithfull warning to people, of the hazard of many other ensnaring Bonds, and Oaths imposed for debauching of peoples Consciences : Their not taking part with the more faithfull Messengers of Christ, in preaching the Gospel in the fields, when they were mostly called to that duty, in time of abounding Inares from the right and left hand; And reproaching and condemning others, who did jeopard and loss their lives, for their faithfullness

fullness in the work of the Ministry , and denying allegiance to these unrighteous Rulers : Some leaving of the Land , when they were mostly called to stay in it to discharge the duty of faithfull Watchmen : And their long continwed silence , in not giving the people faithfull warning of the snares & abominations of the time , when Enemies were most cruelly pressing for Compliance , and passing through with *Circuit Courts* of unparallelled Inquisitions : Their Complying with the Enemies , in Bonding with their Courts (some to that lenth , as to come under obligations to forebear the exercise of their Ministry .) And Finally , the concurring and joyning of some with such Confederacies and Associations , as did open a door for the Introduction both of Malignants and Sectaries , contrare to our Covenant Engagements . But as we desire to mourn , that these things should be mentioned , and that we are necessitate to make such a sad and unpleasant rehearfall ; so also we desire , that what particular Steps of defection may be here more indefinitely proposed , as to the Ministers , may be understood only of these to whom they are duely applicable .

But that our Testimony , as managed by us , may be the better understood , and exceptions brought against us on that account more easily preoccupied ; before we proceed to the Heads of our Vindication , we desire that these few things may be Christianly constructed , by way of Caution & Concession .

I. We do indeed oune and adhere unto all these parts of our Testimony , essentiall ad integrall , former and latter , of greater and lesser consequence : But we do not press every part or pendicle , clause or consequence , of every one of our latter declarations ,

rions, as the bond of our Communion, (as is more fully explained afterward, *Head 2.* and in the insufficient grounds of withdrawing, laid down *Head 5.*) but if so be our brethren will own and avouch, in profession and practice, every part of our Covenanted Reformation, & joyn with us in the matter of all our Declarations and Testimonies, against Popery, Prelacy, Tyranny, Supremacy, Sectarianisme, and all the above mentioned Compliances and Defections, we will not require that they come all the same length in the manner & forme.

II. As the Cause of God, *viz.* the Covenanted Reformation, is to be distinguished from the persons who do espouse or formerly have owned that quarrell; so it is the Cause we desire to contend for, and not the Iustification of persons, in things extraneous to the Cause: Therefore whatever personal Infirmities, or scandals of any sort, have appeared among these who profess to own the same Cause with us, when not vindicated by the whole, ought not to reflect upon the cause, nor to be imputed to all its honest Lovers. So we desire (which is just and equall) that the Scandalous transgressions or extravagances that any among us have fallen into, to the detriment of the publick Cause, either by their Latitudinarian laxeness falling into defection, or over much rigidity and Strictness running beyond the bounds of mediocrity and truth, may not be made use of as an occasion of an ill report, either upon the Cause or the Owners thereof.

III. If in any thing (abstract from our faithfull & well bottomed Contendings) we have in the manner of managing affairs, in reference to the publick Cause, through Ignorance or imprudence, joyntly miscarried,

miscarryed, having good designs, & the thing not attended with obstinacy; our weakness & insufficiency, in the abounding confusions of these preceeding times, our faithfull guides & men of understanding, by death & otherways, being removed, should be compassionatly looked upon & tenderly handled: Yea in very deed, we fear that this shall be found to ly heavy upon these, who, forebearing to witness & contend publickly for the Lord, had foresaken us, while endeavouring to follow duty. However, so soon as any Error or mistake did or doth appear amongst us or any of us, presently by degrees we endeavoured & do endeavour, both severally & together in Societies particular & generall, the amendment & forsaking thereof. And albeit possibly our Method in rectifying some disorders, while the matter at first was proposed to consideration, some times was not so desireable, yet it was & is our work, by piece & piece to attain unto a more exact manner.

IV. Whatever may have been our miscarriages, this is our sincere & professed disign, purpose, & resolution, to lay out our selves to the utmost of our power, according to our places & stations, for promoting & propagating the work of Reformation, closely adhering to our worthy Reformers, & those who have constantly walked in their foot steps, stedfastly wrestling against the Corruptions & innovations of the times, continuing successivly the Testimonie for the Reformation: And that our study is, to keep our selves unpolluted with the abounding Abominations of this our day, & to hold fast the Truths

Truths of God, not losing them among our hands, but conveying them down to the succeeding generation, equally guarding our selves against right & left hand extreams.

*Our Vindication from many
Calumnies cast upon us by
some Brethren that have left
us, represented in Several
Heads.*

NOW having with all brevity possible declared the matter of our Testimony, what we positively oune & what we disoune; We shall proceed thence to remove mistakes, obviat unjust exceptions against us, & to clear our selves of Calumnious charges: Though we must not think it strange, that we have been (through their ignorance of matters of fact) mistaken by some, & so also of our being reproached by very many. For we find in Scripture records; & in the records of former ages, of our own & other Churches, that the faithfull have been branded with strange Aspersions, & odious Calumnies; Sathan always labouring to put odious names upon reall duties, & to bury the Truths of God under the base ashes of vile reproaches: Yet
as*

as the Lord hath in former times by His appearance blown away the same, So we desire to believe that he will yet do the like, & vindicate his Truths from Error, mistake, & Contempt.

But to come to the present purpose : Being represented by some, as *having erected amongst us a formal Authoritative Community, & Erastian Republick; Taking unto us the Government both of Church & State; Attributing unto the people the power of Church Government; Imposing sinfull & unjust restrictions upon Ministers & Professors; & unwarrantably dividing & separating from them; & consequently overturning the very Foundation of Presbyterian Government & the Covenanted Reformation:* We shall speake to sundry Heads, which may make the contrarie appear, & free us of such a heavy imputation, & declare us to be endeavouring only the promoting of that, which we are said to have overturned.

H E A D. I.

Concerning our Generall Meetings.

WE are said by some to handle, in these Generall Meetings & Correspondencies, matters both of Church & State & that *Judicially & by the same persons & assembly:* Therefore we desire that these things following may be considered, for clearing the Nature of these Meetings,

tings, & wiping away reproaches, & removing mistakes about the same.

I. We look upon ourselves, as, by constant & habituall Tyranny, reduced to our Native & Radical Libertie in this matter; & desiring faithfully to adhere unto the fundamentall Laws & Laudable Constitutions of our Church & Covenanted Nation, with the rest of the purer & better part: And therefore, though we cannot & do not assume to ourselves a power of Magistracy; yet after we had considered what would be best, & contribute most to the securing of our selves & Religion, we Judged it Lawfull, expedient, & Necessary to joyn together into one meeting all the particular Societies, who were of one Judgement & practice in reference to the matter of our Stated Testimony, by formal Consent, for mutual help & correspondence.

II. This Union being founded on *Common consent*, consonant to Scripture & reason, for this end, the promoval of Reformation & preservation of our selves; The generall Conclusion we observe & lay down, in order to the manageing affairs for the best by deliberation amongst us thus united, is, That *Nothing relative to the publick, & which concerns the whole, be done by any of us without harmonious consent, sought after & rationally waited for, & sufficient deliberation about the best means & manner.* But seing this Conclusion hath been much spoken against by some, & condemned as an imposition, we shall here explain the same by adding some few concessory Caveats. (1.) That foresaid Conclusion is not to be taken in an absolute sense, as a restriction simply necessary for all times, all places, all persons, all Cases, & things (2.) Though the Conclusion imports,

ports, that even in necessary duties which concern the whole, a part ought not goe on therein without proponing the same to the rest, For that which concerneth the whole ought to be handled by the whole: Yet if these shall sinfully deny their concurrence, that part may lawfully, without the breach of the Conclusion, do it for themselves. (3.) As for points doubtfull & controverted, this Conclusion is necessary to be observed, as an orderly & rational Method, for advising & deliberating about the present controversie; & so we look upon it as a hedge against precipitancy & rashness, helpfull for the preservation of Union, excluding of Confusion, curbing of petulant Spirits, & right managing of affairs. Thus when according to this Conclusion a right Method is followed, we chuse that which is agreeable to the Law & to the Testimony.

III. These meetings, as they are neither Civil nor Ecclesiastick Judicatories, so they are of the same Nature with particular Christian Societies, in the time of this extreme persecution, gathered together in their generall Correspondence, by mutual advice & common consent, endeavouring Joyntly to know the sins & duties of the day, that so we may be helpfull & encouraging to one another, in Concluding what is necessary for our preservation, & the propagation of our Testimony, according to the word of God, the Law of Nature, the fundamental Constitutions & laudable practices of our ancient Covenanted Church & Nation, acting Joyntly & harmoniously, by way of consultation, deliberation, & admonitory determination.

IV. These determinations & resolutions, condescended upon after that manner, though they be

no formal Statutes of either Civil or Ecclesiastick Judicatories; yet they are understood to be of a binding force upon all them who are consenters, partly by reason of the nature of the thing, & partly by virtue of their consent; but no ways obtruded as extending over the whole Kingdome, because coming from us, though we think there lyeth upon them also a moral obligation to performe such necessary duties.

V. All these things, as they are handled or considered among ourselves in our general Correspondences, are not absolutely resolved upon antecedently to the knowledge of the Societies severall & apart, but consequently: that is, for the preservation of Union, & shuning Separation & Division, we absolutely resolve nothing in the foresaid meetings, but that for which we have the advice & consent of our brethren; & when it is reported unto the meeting what any of the Societies agrees upon & advises unto, if the matter concern the whole (especially if it be of any dangerous consequence to be mismanaged) nothing is done therein peremptorly, until the rest of the Societies get time to consider the thing also, otherways hardly can Errors & divisions be prevented. This we hold to be our duty, & have been endeavouring the same, not intentionally keeping any thing from any Societies that ever was handled at any of our Correspondences: Albeit the unconcernedness of some, & the neglect of others, who were particularly sent to our general meetings, hath prejudged their Societies of what was allowed them, which we wish in time coming may be amended.

VI. If so be any thing *pro re nata* should be resolved

solved upon in the common Correspondence, for which they had no delegations, & which might be lyable to debates before the Societies severally & apart should know & consider it, it is not to be reckoned the deed & fact of the Societies, but of these persons then present speaking meerly in their own names, not in the name of their brethren, from whom they have no direction for such a thing: neither are the Societies bound to stand unto it if they see it either unlawfull or inexpedient: neither is their not standing unto it, any way to be interpreted a drawing back from harmonious agreement, seeing their consent was not previously required, the matter never being imparted to them before the determined resolution. Yea in very deed the breach of harmony would ly rather at their door, who had so resolved upon anything either unlawfull or inexpedient, without previous advice & consent. However, when any thing is conditionally resolved upon in the Correspondence, & then imparted to the Societies severally, by their giving their consent thereto, it becometh their proper fact & deed also.

7. Lastly when things incident & controverted amongst our selves, cannot be instantly composed & agreed upon, neither in Societies, nor the general Correspondence: then according to reason & Religion, every one is to take sufficient time to inform themselves, & deliberate about the thing, before we proceed to any determination, that so things may not be carryed on rashly & hand over head, but a right way followed & no sudden nor unwarrantable division occasioned.

Hence it may be evident how in these Meetings

we have not gone out of our Stations, by concluding matters Iudicially as Judges either Civil or Ecclesiastick, or by Eraſtian practiſes confounded Church & State together, but acted therein as was competent & incumbent to us.

H E A D. II.

Concerning our Declarations.

S Eeing the unjust imputation, of Acting as Judges either Civil or Ecclesiastick, or as an Eraſtian Republick, & other ſad accusations, are unfriendly drawn from our Declarations, particularly the firſt Declaration published at *Sanquhair*, & the following published at *Lanerk*: Therefor to remove ſuch a charge, concerning both theſe Declarations we in general plainly Declare, that we never did neither do look upon theſe as Authoritative actions, & as ſuch extended over & binding the whole Land (though they were all morally obliged to do what we did, & more then we were able to do, & to oune what we have done thereby, becauſe of the duty of the thing) but as Declarations published in the name of theſe who adhere unto, & conſent with us in, the matter of the Teſtimony. But to ſpeak more particularly; *firſt*, as to the firſt Declaration published at *Sanquhair*, We ſhall notice three things in it. *Firſt* the designation,

tion, by which the publishers & consenters are termed, viz. *The Representatives of the true Presbyterian Church & Covenanted Nation of Scotland.* Secondly, The principall part of the Declaration. viz. *The disowning of & revolting from under Charles the second.* Thirdly, The extensive Declaration of war against that Tyrant & Usurper.

As to the *First*, to wit, the *Designation*; We declare, that by it we understand only these, who in the time of Tyranny & Apostacy cleave most closely to the fundamental Laws of the Kingdome, & to the parts & degrees of the Reformation already attained in this Reformed & Covenanted Land, or the Remnant that is left bearing witness unto the same; not these who ordinarily are understood by this word, to wit, persons formally invested with Authority & delegation from these whom they represent, but only a poor people appearing most publicly for pursuing the ends of our Covenants, some way representing the body that should have done it, in that they did it in their stead, though they could not have their concurrence. Therefore, as we utterly disclaime, as an unsound & Erastian principle & practice, that the same party, persons, & assembly formally invested with Authority, should take upon them to performe actions Civil & Ecclesiastick representing both Church & state; so we declare that neither the Authors nor we ever intended or practised any such thing. Hence it may be evident, that we use not the word *Representative*, according to its ordinary & strict acceptation; but more improperly, as it denotes the more faithfull & better part of the Church & Kingdome, representing others who should deserve the same signature;

ture, who, in the time of compleat Tyranny & National Apostacy, are for themselves & such as doe adhere unto them endeavouring closly to adhere unto the degrees of Reformation, in the best times of that Church & state, acting joyntly according to the word of God, the Church Constitutions, & fundamental Laws of the Land, by vertue of that natural right, which is competent to Subjects & men meerly private, in time of necessity, in reference to things Lawfull, laudable & Necessary: Seing in such a case, the persecuting party have *de jure* forfeaulted their right, & the backsliding party fled from their Testimony; Therefore the more faithfull & better part may do for themselves in that *interim*.

Secondly, As for the principal & most material part of the Testimony, to wit, The *disowning* of *Charles the Second*; We distinguish between a judicial & Authoritative *deposing*, & a private Lawfull & necessary *disowning*, & refusing any more to oune him in a Magistratical relation over us, for ourselves & all who adhere unto & consent with us in our Declaration against him, as *Head of the Malignants*. The former we altogether deny to be done by us: the latter we have done, & oune it as our duty; And that because of these reasons expressed in the Declaration, & hinted above *pag. 32, 33*. Chiefly for this, in the complexe (which comprehends all) that he had inverted all the ends of Government, & everted & perverted Religion Lawes & Liberties, which he was obliged to maintain, both by his office & trust, & by the superadded tye & obligation of sacred & solemn Oaths & Covenants; By breaking which, he had ruined & razed the very foundations,

tions, upon which both his right to govern & the peoples allegiance were founded, & thereby he had loosed the people from all obligation to oune his Authority: For the Articles & Conditions, agreed upon & mutually covenanted unto, betwixt a people & the Person or persons whom they intrust to rule over them for their good, are the only fundamental Lawes, whereupon the Rulers right to govern & the peoples obligation to obey are founded, & which continues & regulates the relation of each to other, in their respective spheres & duties; And no Law, Divine nor humane, does oblige one partie to the performance of a mutual Condition to the other, while the other does not mutually observe nor performe his to them. And because he had usurped & exerced that Sacrilegious Supremacie.

Thirdly, As for the *war* there Declared in expressions to this purpose; *We Declare a war against such a Tyrant & Usurper, & all the men of his practises, as Enemies to our Lord Jesus Christ, His Cause, & Covenants, & against all such as have any way strengthened him, sided with, or acknowledged him in his Usurpation Civil & Ecclesiastick, or shall acknowledge any other in the like Usurpation & Tyranny*: For understanding whereof, & our minds concerning the same, we offer these few things to be considered.

I. We have ingenuously inserted the words, as they most frequently occur in the most common Copies, capable of the worst sense that usually is put upon them; though we have found some far other wise, & more favourably worded, & which probable seem more like the Authors genuin expressions & meaning: And we cannot conceal, - how we have observed, the only Alteration in the Copies of that paper to be in that extensive declara-

tion of war; which gives us some ground to Jealousie, that some industrie hath not been wanting to misrepresent them.

II. We will not offer to put a determinat sense upon the Authors words, who we are confident had an honest intention, though their expressions (if these be their expressions) cannot bear an ordinary sense without exceptions: only we are free to signify in what sense we allow them. We distinguish therefore, between a Declaring of a *hostil war & martial insurrection*, And Declaring a war of *contradiction & opposition* by Testimonies &c. As for the former, we look upon that only to be Declared against the *Tyrant*, & such as should rise with him in armes, mustering themselves under his banner, displayed against the Cause & people of God, for destroying the Covenanted work of Reformation, & extirpating all the owners thereof: But as for the latter, we cannot but think, that is declared against all such, as any way strengthen, side with, or acknowledge the said Tyrant, or any other in the like Tyranny & Usurpation, Civil or Ecclesiastick; Not that we would martially oppose & rise up against all such, but that by our profession, practice, & Testimony, we would contradict & oppose them, & their profession & practice, as to that thing.

III. We positively disowne, as horrid Murder, the killing of any *because of a different persuasion & opinion from us*; albeit some have invidiously cast this odious Calumny upon us, from this extensive Declaration of war: for against the latter sort, to wit, such as acknowledge the Usurper, or any way side with & strengthen him, & do not rise in a hostile manner under his banner, no killing is intended at all. But

IV. We

IV. We maintain it as both Righteous & rational, in defence of our lives, liberties, & religion, after an orderly & Christian manner, to endeavour by all means Lawfull & possible to defend our selves, rescue our Brethren, & prevent their Murder, in a martial opposition against wicked persecuters, who are dayly seeking to destroy them & us, & embrue their hands in our blood; according to the true import of the *Apologetical Declaration*, whereby this at *Sanquhair* is confirmed & explained.

SECONDLY, as to the Declaration published at *Lanerk*: From what hath been already said, our minds of it may be plainly understood. Howbeit to remove mistakes, we offer these things particularly to be considered.

I. We look not upon it as a judicial or Authoritative action, but as a Declaration of a poor oppressed Community, necessitated to that manner of contending for their Covenanted privileges, Confirming & Approving the preceeding at *Sanquhair*, & as a Testimony against the preceeding pacqued & prelimited Parliament, convocate by *Charles the Second*, wherein the *Duke of York* did preside as his Commissioner; & against all their iniquous Acts and Laws, particularly that abominable *Test*, & every thing done by them at that time against the Cause of God.

II. But considering some Expressions in the fore-said Declaration to be very exceptionable, such as the attributing to the publishers of the *Sanquhair Declaration* the Title of a *Convention of Estates*, & in other expressions seeming to appropriate Authority to its own Authors: Therefore we do hereby

acknowledge, that such names & stiles are not applicable to us, & therefore inexpediently & unadvisedly inserted in our Declarations; So we pass from the Defence of the same, resolving to use Names & Titles in all time hereafter, that may be duely & truely applyed to us, in the circumstances wherein we may stand.

III. Notwithstanding of this; we adhere unto the Testimony then & there given, as not improper for or inconsistent with Persons in our capacity to give it, though we wanted the concurrence of great ones. For we think indeed, great men when faithfull are great helps & fit instruments under God for promoting the Common Cause; but their simple absence doth not altogether incapacitate or invalidate the faithfull endeavours of a remnant, adhering to the Reformation & keeping their integrity, to maintaine & promote the same, in such circumstances as we in this Land are in: for this is our radical right, & not the donative of Princes, or dependent of greatnes. At the furthest, great men are for the wellbeing, not simply necessary for the being of Armies, Commonwealths, or Societies: we mean these who are strictly called the *Primores Regni* or *Ephors* by birth, & not ennobled by qualifications & enduements. Indeed where excellency of vertue & Nobility of blood meet together, the Persons are much to be preferred; but simple birth gives little right.

IV. When we desire of others a formal & explicate consent unto these publick Declarations, we only desire their consent & agreement, not with every incident expression & word (as these forsaide stiles) but with the intentional scope & the things themselves

themselves materially & substantially considered ; & that chiefly because antecedently to our action, these things which are the matter of the Testimony are bound upon all, both divinely by the word of God, & Ecclesiastically by our Church Constitutions, & by the superadded & subjective bond of our holy Covenants, that so in the prosecution of the Lords Cause, we may be of one mind & practice : for except we be joynt in one thing as to the heads of our stated Testimony, (especially in this confused & disturbed state of affairs) we cannot strengthen but rather weaken one anothers hands.

H E A D. III.

Concerning the first joynt & Written Call given to the Ministers.

THere is another brand put upon us, of imposing sinfull & unlawfull restrictions & impositions upon Ministers. The occasion whereof is taken from the first Call given to the Ministers : Therefore we desire these things to be considered concerning it.

I. That Call, when it was concluded, was not condescended unto by all of us, some still opposing the same.

D 5

II. When

II. When better considered alittle afterwards, it was found several ways dissatisfactory, & in some things unsound; whereupon it was immediatly retracted, even by the next general Meeting, & never more owned by us, but all the Copies (so far as was possible) desired to be called in again: which was publickly & frequently told, when we had our Conference with some Ministers about several things in controversie. Hence there can be no ground of objecting it unto us now.

But as to Impositions & unjust conditions, restrictions, & qualifications, which we are said to impose upon Ministers & professors: For removing of that heavie Imputation, & satisfying of doubting & wellmeaning persons, as it was publickly told in the face of the Meeting Jan. 28. 1686. (together with several other things, preceeding & following in this Vindication) in the Conference with some persons who are now gone out from us; So now we ingenuously profess & Declare, that we require nothing either of Ministers or professors, but that which, antecedently to our humble desire, is bound over both upon them & us in our places & stations, divinely by the Authority of Gods word, & Ecclesiastically by the subordinate Authority of our Church Constitutions. Therefore what we require consent & agreement unto, let it be first brought unto the Word of God, which is the only rule of Faith & manners, & compared with the laudable degrees of Reformation already attained unto, according to our Covenants & Church Constitutions founded upon the same word; & if it be not agreeable thereunto, expressed therein,
or

or necessarily consequential therefrom, let it be rejected, but if consonant thereunto, let no man call it our sinfull Imposition or Restriction.

H E A D. I V.

*Concerning that heavie though
false charge, of casting off the
Ministry, & Schismatical
Separation from the Mini-
sters of the Church of Scot-
land.*

IN the next place being aspersed with Schisme, & unwarrantable Separation from the Ministers of the Church of *Scotland*, Yea with that odious & heavie charge of casting off the Ministry thereof: Therefore, thô the Theme be most unpleasant, & matter of sorrow to us to speak on such a lamentable subject, & neither our desire nor credit to discover our Mothers nakedness; yet we are necessitated, for vindication of Truth & taking off such a Calumnies, to touch a little this sad & intricat head; in prosecution whereof, according

to our weak & mean capacities, we shall speak a little to these few things. 1. We shall make mention of some distinctions, which in some measure may conduce to the clearing of the case, & more easie solving of difficulties, relating to our practise. 2. We shall shew some things, which we look upon as *insufficient* in point of withdrawing from Ministers, even with in this Covenanted Land. 3. We shall shew some grounds, which we look upon to be *sufficient* for withdrawing (in a case of such differences & so circumstantiated) from ministers of this Church to whom they are applicable, who are obliged to maintain with us in their places & stations the same word of Testimony. 4. We shall shew what we judge to be required, according to the written Word of God, our Church Constitutions, & our Covenants, in Ministers whom we are to countenance, oune, & embrace, in the present circumstances. 5. We shall propose some things by way of *Caution*, in order to the preoccupying of objections, & further Declaring of our minds.

As to the *first*, We shall distinguish.

I. Between a Church in her *infancie* & growing up into Reformation; And an *adult* Church, which hath arrived at a higher pitch of Reformation: In the former many things may be tolerated, which may not in the latter; & therefore our Fathers might have born with many things in Ministers, which we cannot, because we have been Reformed from these things, which they were not.

II. We distinguish between a Church in a *growing* case, coming foreward out of darkness & advancing in Reformation; And a Church *Declining* &

& going back again : In the former, many things may be born with, which in the latter are no ways to be yeelded unto ; as in the time of the former *Prelacy* many did hear Prelatical men, which now we cannot do, & so in other things.

III. We distinguish between a Church in a Reformed & *settled* state, & confirmed with the Constitutions of General Assemblies, & the Civil sanction of Acts of Parliament ; And a Church in a *broken* & disturbed state : In the former, abuses & disorders can be orderly redressed & removed by Church judicatories, but not so in the latter ; Wherefore the most lawfull, expedient, & conduceable mean, for maintaining the attained unto Reformation, is to be followed in the time of such confusions & disturbances, & that is (as we think) abstraction & withdrawing from such disorders in Ministers, which we cannot otherways get rectified.

IV. We distinguish between a Reformed Church enjoying her *Priviledges & Judicatories* ; And a Reformed Church *denuded* of her Priviledges & *deprived* of her Judicatories : In the former, people are to address themselves unto Church Judicatories, & not to withdraw from their Ministers (especially for ordinary Scandalls) without making prior application to these ; But in the latter, when Ministers are really Scandalous (though not juridically declared so) & duely censurable according to the Word of God, & their own Churches Constitutions, & censures cannot be inflicted through the want of Church Judicatories, & yet they still persist in their offensive courses, people may do what is competent to them, & Testify their sense of the
Just-

Justness of the censure to be inflicted, by withdrawing from such Ministers, even without the Presbyterial Sentence.

V. We distinguish between the Ministry in the *abstract*, or the Office it self which is Christs institution ; And the Ministers in the *concret*, or the persons invested with the Office : So albeit the Ministry can by no means be disowned , without the highest rebellion against God & rejecting of mans salvation; yet such Ministers (that belong to the presbyterial Church of *Scotland*) against whom there are solid & Just exceptions, according to the word of God & the Acts of the general Assemblies striking against them (persisting in their courses) even unto *Deposition*, may be withdrawn from by people , who would rightly see to the approving of themselves faithfull in their station unto God.

VI. We distinguish between a *faithfull*, & a *sinless* Ministry : The former we have ground to expect ; but in no case the latter : & for the want of the former qualification , we have ground to withdraw , that is, when they are not faithfull , but from none because they are not sinless.

VII. As to what we require of unfaithfull Ministers before we can joyn with them , we distinguish between Ministers condemning *Doctrinally*, & confessing *privatly* by Conference with offended Brethren, or resenting to them after some more *publick* manner their Defections & offences ; And their confessing these *Ecclesiastically* before Church Judicatories , & submitting to their just & equal censures : The former we judge sufficient in the present circumstances ; Howbeit we confess that the latter, if afterward they be called unto it, should
not

not be refused & denyed, when there shall be any Judicatory to require it.

VIII. We distinguish between a Separation *negative*, whether *actively* or *passively* considered; And a Separation *Positive*: A *positive* separation is, when a party not only leaves communion with a Church, whereunto they were formerly Joyned in Christian & Ministerial duties, but also gathers up new distinct Churches, different from the former in Doctrine, worship, Discipline, & Government: A *negative passive* separation is, when the better part of a Church, standing still & refusing to follow & concur with the backsliding part of the same Church, after they have become obstinat in their declinings from former sound principles & practises, holds closly by & adheres unto what parts of Reformation were graciously attained among them: Separation *Negative & Active* respects the declining part of the Church, who have deserted their faithfull brethren, & after brotherly admonition refuse to return, but hold on in their new course. Hence as for us, we absolutely deny a *Positive* Separation from the *Scotish* Covenanted Church, yea also separation *Negative*, if it be considered *Actively*; at the furthest, herein we acknowledge a Separation *Negative Passively* considered, in our being left alone (at first in the time of our greatest straits) & forsaken by the rest: for we are endeavouring to our utmost (with many failings & much weakness) to retain & mentain, according to our Station & capacity, the Covenanted work of Reformation of the Church of *Scotland*, against *Popery*, *Prelacy*, *Erastianisme*, & *Sectarianisme* both more refined & more gross, together with *Schisme* & *Defection*. So
we

we deny & altogether disowne a Separation from communion with this Church, in her Doctrine, worship, discipline & Government, as she was in her best & purest dayes: For we only oppose the transgressions & defections of this Church, & endeavour to Separate from these: while we chuse to stand still, & not go alongst with other in declining & offensive courses, but to follow the footsteps of such faithfull Ministers & Professors, as have gone before us witnessing in their places & stations against both Tyranny & Apostacy, untill defections be condemned & offences removed.

As to the *Second*, viz. what we judge *insufficient* in point of withdrawing from Ministers, & members of this Covenanted Church.

I. *Infirmities* or *weakness*, whether natural, spiritual, or Morall are not sufficient to found a withdrawing, even from Ministers of this Covenanted Church. *Natural* weakness is the infirmity of parts, knowledge, courage, & the like; which infirmities are disadvantageous to them that labour under them, but in such things (if there be not altogether an ineptitude to teach, or ignorance incapacitating them for the discharge of their duty) we ought to bear the infirmities of the weak *Rom. 15. 1.* under which rule Ministers also must be comprehended. *Spiritual* weakness, is the weakness of Grace, Faith, Love, Zeal, Patience, & the like; As when we perceive some evidences of misbelief, coldness, security, impatience, or some risings of Passion, & the like, we must not cast at one another for such things, but with all lowliness & meekness, with long suffering, forbear one another in Love *Eph. 4. 2.* especially when such things are mourned over & wrestled against.

against. *Moral infirmities* & failings, are such evils as men fall into through the stress of temptation, in time of persecution, Sathans suggestions &c. being either sins of ignorance, or personal escapes not allowed, or such as the person hath been hurried into by a surprising temptation out of fear, which otherways he durst not nor would he have done, if he had been himself: for though we ought to reprove one another for these things, & not suffer them to ly upon our brother, yet we must not disjoyn from one another upon that account, but restore such an one in the spirit of meekness when overtaken in a fault, considering our selves lest we also be tempted *Gal. 6. 1.* such being but fainting fits, lamented over & not persisted in nor allowed. Consequently; we understand not hereby scandalous omissions & commissions, done deliberately & with a high hand, or palpable & gross abominations; seing such things, coming within the compass of Church censure, ought to come under another consideration, & the persons for these transgressions discountenanced, ay & while the scandal given be removed by confessing & forsaking.

II. *Difference in Judgement* is not sufficient to found a withdrawing, if it be either in things *indifferent* in their own Nature, which may be done or not done, after this manner or after another, without any breach of a divine precept: Such things, its true, may be made *inexpedient*, & may become matter of stumbling to a weak brother; Therefore in these we must be fully persuaded in our own minds, & also observe the rules of charity, carefull not to offend any of Christs little ones: all things indeed are pure, but it is evil for any to do them with offence,

it is good not to do any thing whereby our brother stumbleth, or is offended, or made weak *Rom.* 14. 20, 21. Or if it be in things that are not *material*, or not the *word of patience* & matter of Testimony; for in such things, these who are stronger & more knowing, ought to receive the weak but not to doubtful disputations *Rom.* 14. 1. Nor that which follows upon the former, to wit, every *difference in practice*, according to the Judgement & light of Conscience, in things that are not *disorderly*: For though we could not allow such a thing in our selves, yet it ought not to hinder our joyning, but whereto we have already attained we ought to walk by the same rule & mind the same thing, hoping if in any thing any be otherways minded, God shall reveal even this unto them *Phil.* 3. 15. 16. It is evident, we mean not here such things as are parts of the Testimony, wherein of necessity there must be some oneness in Judgement & practice.

III. We conceive that *ignorance of matters of fact*, when nothing else can be charged, ought not to hinder joyning; that is, if our brethren either know not what we hold as our Testimony, or have been misinformed concerning principles or practices: In that case we hold it our duty to use all diligence to informe such as have had no occasion to know the matter of the present Testimony, & with all due patience to wait upon them.

IV. Such *circumstantial* & controversial points, which were never *Ecclesiastically* Reformed by our Church in her best & purest times, nor *Doctrinally* condemned & witnessed against by any of the faithful Ministers of Jesus Christ, according to the word of God, since by Tyranny & Apostacy our Church began

began to decline from her wonted zeal & purity, will not hinder our joyning with them.

V. Nor any such points of controversie of *lesser* moment, which may be incident among Christians, overturning no part of the Churches Testimony against Popery, Prelacy, Erastianisme, Sectarianisme, together with Defection, Schisme, & Error.

V.I. Even *real Scandals*, not attended with obstinacy but confessed, mourned over, & forsaken, are not sufficient in point of withdrawing.

As to the *Third*, we shall plainly lay downe these grounds which we look upon as *sufficient* for withdrawing (especially in the case of such differences & so circumstantiated) from Ministers to whom they are applicable, who are obliged, by holy Covenants & as Ministers of the same organical Church, to oune & maintaine the same word of Testimony with us: which grounds of withdrawing from Ministers, whether Nominal or real, we shall deduce from that fountain which we desire to make the constant unerring rule of our practice, the Holy Scriptures of Truth, wherein we find such Precepts, admonitions, reproofs, threatnings, & examples, as without any strained consequence must determine us to a resolved withdrawing from all these following, whom we do not nor cannot joyn with in the exercise of their Ministry, in the case so circumstantiated; And for confirmation shall back the same with the approven subordinat rule of the Acts & Constitutions of our General Assemblies, as they occur. Premitting only in the entry two generals, that we be not mistaken. 1. Our scope here is to give account, upon what grounds we are constrained.

as the case now stands in this broken state of the Church, to withdraw from, discountenance, & maintain a *negative passive* Separation, from these whom we Love in the Lord, & acknowledge to be Ministers of this Church, with whom we some times had sweet fellowship, while they were faithfull in their Masters work, & with whom again we would desire to have communion in ordinances, if these our just exceptions were removed: But we shall mention others also, that our mind in this Head may be fully known. 2. We desire to be understood to walk & build our grounds upon these solid principles in *Thesi*, which we think will not readily be rejected in the general (1) we can joyn with none but such as we must acknowledge (as they desire to be accounted) Ministers of Christ set over us by the Holy Ghost, & faithfull Stewards of the Mysteries of God, & that then & there when & where we joyn with them 1 Cor. 4. 1, 2. (2.) We can joyn with none but such as we must oune Church Communion with, in all the Ordinances administrated by them, both as to matter, & manner, & right of Administration, then & there: So that if a Minister either want a right to administrate, or be wrong as to the matter or the manner of dispensing any of the Ordinances of Christ, not according to his Institution, we can have communion with him in none. For in our joyning with them in Ordinances, we must oune & take on that *Tessera* & signe of our incorporation with them in their fellowship: for when we partake of the bread, we become one bread & one body, & they that eat of the Sacrifice are partakers of the alter 1 Cor. 10. 17, 18. Hence (3.) We can joyn with none, but such as
we

we can conscientiously approve in the circumstantiated way of his dispensing Ordinances, as it must be regulated by the Word: for otherways, suppose a thing might be lawfull materially, yet circumstances may make it sinfull, & a countenancing of it so circumstantiated doth infer a communion in these circumstances that make it so sinfull. They that eat of the Sacrifice are partakers of the altar, & if the altar be not of Gods approbation the sacrifice lawfull cannot justify the eaters: an Idol is nothing, & that which is offered in Sacrifice to Idolls is nothing, yet they who eat of it when they know it is so circumstantiated have fellowship with Devils *I Cor. 10. 18, 19, 20, 21.* And it is called Idolatry comp. vers 14. And consequently (4.) We can joyn with none, with whom we must in our countenancing of them partake of their evil deeds, & make our selves in the righteous Judgement of God obnoxious to their punishments. And therefore, where we know Persons guilty of such things, as we find they are branded with who are under a recorded sentence of dreadfull punishment, both against them & their partakers, We think it is as sufficient a ground & necessary to withdraw from them, as if we had an expresse command for it; for then we dare not be partakers with them, nor have fellowship with these unfruitfull works, that we must reprove, & that we find the Lord reproveth & condemns *Eph. 5. 7, 11.* left in partaking of their sins we receive of their plagues *Rev. 18. 4.* (5.) We can joyn with none, whose sin we may be interpreted to homologate, either in their entry to or discharge of their Office, or which might be so looked upon as a Test of our submission

to them, or badge of our compliance with them, or sign of our approbation of their sin, directly or indirectly. For in our joyning in worship or Church-communion, we must advert to what it may be interpreted either in Law, or in our own & others Consciences: For to that we must also have special respect, lest we offend & stumble others as well as our own Consciences; somethings must be for born, not only for our own uncleanness, but out of respect to the Conscience of others; Conscience, we say, not our own, but of the others: for why is our liberty Judged of another mans Conscience. 1 Cor. 10. 28, 29. (6.) We can joyn with none, from whom a Church duely constitute, invested with the orderly power of Christ & capacity to exerce & improve it, would enjoin us to withdraw. For, though we do not take upon us a Presbyterial or Synodical Church power, to inflict juridical Church-censures upon them that deserve them: yet we think this in our capacity & discretive Judgement is incumbent upon us; to wit, According as we know they would manifestly incur the sentence of Excommunication, Deposition, Deprivation, Suspension, or rebuke, according to the degrees of their Offence after rejected admonitions; We may by our discountenance testifie our dislike of their wayes, not inflicting this as a censure, but signifying, hereby our sense of the moral obligation, & equity of these censures when legally inflicted. For though none have the power of the keyes, but Church Officers; yet people have a discretive power over their own practice, anticipating that power when it cannot be in Christs Method exerted. Which *Hypotheses* being premitted, The grounds we lay
doun

done for wth drawing from Ministers are these.

I. We find these are not to be acknowledged as Christs Ambassadors, by hearing or receiving Ordinances from them, who either never had a Call to preach, or never were cloathed with Christs Commission in his orderly appointed way, but took it up either by Usurpation beyond their Sphere, or pretend an insufficient Mission which they cannot clearly instruct, or have it only from them who have none themselves to give. For we dare hear none that run unsent, for how shall they preach except they besent? *Rom. 10. 15.* We dare hear none, with whom the Lord hath not promised his countenance & concurrence, but hath threatened they shall not profit us *Jer. 23. 21, 22.* We dare hear none of the Thieves and robbers that enter not by the door, but climb up some other way; but we are ambitious to have & keep the mark of Christs sheep, & followers that will not follow strangers *Joh. 10. 15.* And upon this ground, we withdraw from all Popish priests, that have their Mission from Antichrist: From all Prelatick Curats, that have theirs from the Episcopal Hierarchy which is also Antichristian: And also from gifted brethren who preach at their own hands, or have their mission from the people.

II. We Judge these are not to be owned or countenanced, in their administration of Ordinances, who either have subjected their Ministry to the disposal of strange Lords, by laying it aside in obedience to their Mandats, or taking a new potestative mission from them; Or if they pretend to keep their old one, which they had from Christ in his

legal & appointed way, yet they have consented to take a *new holding* from & upon a new architecktonick usurped power & headship in the exercise of it, by accepting a new grant, licence, & warrand from the Usurpers of their Masters Croun. We dare not homologate such an affront to the prerogative royal of our only Kingly Lawgiver, who sent them to negotiat a treaty of peace with us, in giving them the respect of his Ambassadors, after they have so foully broken their instructions, & become servants of men, & subjects even in Ministerial functions to another Head then Christ. We dare have no more meddling with such *Changelings*, in things that they & we dare not come & go upon *Prov.* 24. 21. We dare not partake with such Prophets, as so evidence themselves to be light & treacherous persons, who have so palpably betrayed their trust (& so great a trust as that) that was committed to them; Nor with such Priests, as have polluted the Sanctuary, & done violence to the Law of their Princely Master, lest the just Lord (who is in the midst of us, & will resent this unparallelled indignity) bring forth his Judgement, & make us partake with them, as being so accessory if we so oune them *Zeph.* 3. 4, 5. We cannot countenance them who have so corrupted the Covenant of *Levi*, by misregarding the honour of Him who called them to be His Messengers, by departing out of the way, & causing many to stumble at the Law; For which Cause they are in holy Justice deservedly made contemptible & base before all the people, according as they have not kept his ways, & have been partial in the Law *Mal.* 2. 7, 8, 9. We cannot Joyn in worship with these, who either teach for Do-

ctrins

strins the Commandements of men , figments of
 mens traditions, or teach true Doctrine by the Com-
 mandements of men , suspending their function, &
 depending in the exercise of it , upon mens Au-
 thority ; for both are vain , & both are plants which
 shall be rooted up , & in reference to both we reckon
 our selves under that Command , *Let them alone ,*
blind guides Matt. 15. 9, 13, 14. And upon this
 ground , in this broken & declining state of the
 Church , not only do we withdraw from these old
 Presbyters, now turned *Curats* , who conformed to
Prelacy ; Not only from such Ministers , who sub-
 mitted to their Deposition by the *Act of Glasgow* ,
 & never avouched publicly their Ministerial Exer-
 cise since , though privatly they would preach now
 & then ; Not only from those Ministers, who have
 consented to the giving of a Bond not to exercise
 their Ministry for longer or shorter time , as many
 of the Indulged have done : But upon this complex
 ground , we withdraw from all the *Indulged Mi-*
nisters , who have embraced any of the Christ-dis-
 honouring & Church destroying *Indulgences* , ob-
 truded upon this Reformed Church , to divide &
 destroy , rend & ruine the Remnant thereof , by an
 insulting Enemie , who had broken down our Co-
 venanted work of Reformation , Usurped the pre-
 rogatives of Christ , & set themselves down in his
 Mediatory chair , arrogating & claiming a preemi-
 nency or wicked supremacy over his house. The sin-
 fullness of which Indulgences we shall not now de-
 cypher , but it may be evident , from their deriva-
 tion from that arrogated *Supremacy* , from the gross
 perjury & breach of Covenants committed by the
 Embracing thereof , from their dividing the accep-

ters from the duties & sufferings of the Church, & her Ordinances, as to manner of administration, & from their being the mother of all our Divisions, & tending to suppress & bury the Covenanted work of Reformation.

III. We Judge we have sufficient ground to withdraw from all these, who *pervert* & corrupt their Ministry, by preaching & maintaining *Errors*, either in Doctrine, Worship, Discipline, or Government, contrare to the Scriptures, & our Confessions, & principles of our Covenanted Reformation, & contradictory to our present Testimony, founded thereupon & agreeable thereunto. Hence, not only must we withdraw from these Ministers, that maintain Errors fundamental, overturning the doctrine of Salvation: But, in this broken & Declining state of the Church, from all these also that oppugn & withstand our common Confession of all Orthodox Truths received by the Church of *Scotland*, or maintaine Errors condemned thereby, or condemn Truths maintained thereby; And now, in the case circumstantiated, from all that contradict, oppose, or overturn the matter of the Church of *Scotland's* Testimony, & do desert, deny, or pervert the Word of Christs Patience, given her now to contend for. For as to the first sort, we are commanded, if any seek to turn us away from the Lord our God, to put away that evil, & not to consent & harken to any that will entise us to Error or Idolatry, *Dut.* 13. 5, 8. And in perilous times, especially when impostors do abound, we are commanded to turn away from such, how specious soever their forms be *2 Tim.* 3. 5. &c. And a man that is a Heretick (be who he will) after the first &

& second admonition, we must reject at all times, *Tit. 3. 10.* So also we must, without respect or exception, observe these General rules, concerning teachers of Errors or contradicters of Truth. We must cease to hear the Instruction that causeth to erre from the words of knowledge, what ever these words be; especially if they be words of Christs Patience *Prov. 19. 27.* We must withdraw from these Leaders that will cause us to erre, by leading into snares or perverting the right ways of the Lord, or cause us decline any way to the right hand or to the left from any of his Truths, for we are affrayed of the threatening to be destroyed, even though the Error be not fundamental *Isa. 9. 16.* We must mark them who contradict the doctrine, which we have learned (what ever it be) from the Law & the Testimony, & avoid them *Rom. 16. 17.* If any man teach otherways, & consent not to the wholesome words, even the words of our Lord Jesus Christ, & to the doctrine which is according to Godlyness, especially that point of Doctrine which is deposited to us to contend & suffer for, We must look upon him as a proud perverse disputer (if he refuse information) & must withdraw our selves from such *1 Tim. 6. 3-5.* If there come any & bring not this Doctrine, though he were never so sound in other things, yet if he bring Doctrine contradictory to this that Christ hath given as the word of his Patience, we must not receive him, nor bid him God speed, in that work of his, preaching or practising against any of the Truths we have received, *2 Job. 10, 11.* Now upon this very comprehensive ground, we withdraw not only from gross Heretiks, & sectarians, & Malignant Prelatists, & such as run
into

into wild extravagances upon the right hand, passing over the bounds of holy Truth, & doing injurie to the Covenanted work of Reformation, leading people out of the way & rending the bowels of the Church: But, in this broken & declining state, even from many Presbyterian Ministers, who have overturned a great part of our Churches Testimony; Which, as it is now both stated & owned by us, is of greatest importance, concerning no less then the great Prerogatives of God, the supream Lord & King of all the world, in his Kingdome of power, usurped & encroached upon by Tyranny, brought in & established in stead of His Ordinance of *Magistracy*; And also the Royal Prerogatives of Christ our Lord & mediator, in his Kingdome of Grace, invaded by the blasphemous *Supremacy*, overturning all the Churches Liberties; then which nothing greater can concern us to contend for, either as we are men or as we are Christians, & which hath been signally sealed by the blood of many Martyrs, who in laying down their livers for this Testimony have been singularly countenanced of the Lord: yet, we say, by many of our Ministers this in a great measure hath been deserted & perverted, by their condemning the Martyrs that dyed for it, as well as us who have desired to witness for it, by their homologating the Supremacy, by their owning, & approving, or preaching, & persuading it to be duty to oune & approve the pretended Authority (really Tyranny) of *Charles the Second*, & *James the Seventh*, Disowned in the Declarations published at *Sanquhair*, first & last, & at *Lanerk*; which Declarations have been condemned, even materially & Substantially, in so far as they disowne the
pre-

pretended Authority of these Tyrants. Howbeit, seing that we have publickly disowned that so called Authority, for our selves & all who will adhere unto us in that deed, And seing it is a part of our stated Testimony, & unto us confirmed by sufficient reasons to be both Lawfull & necessary; we cannot reverse it, nor concur with others who overturn it, because where there is a difference in the stated Testimony, the publick work cannot be joyntly carried on.

I V. We Judge we have sufficient ground to withdraw from Ministers, guilty of gross *Compliances* with the publick Enemies of this Covenanted & Reformed Church & Nation, who have broken the Covenant, destroyed the Reformation, & are still & by all means seeking the extirpation of all the owners of the Cause of God. Compliances with such have a great charge, & are lyable to a grievous sentence: And if we should countenance in our communion Persons so chargeable, we should incur a heavie Censure from the Lord. For this, *Abiathar* was thrust from the Priesthood, because he complied with *Adonijah* the Usurper 1 *King.* 1. 7. comp. with 1 *King.* 2. 27. Its time now we were scared from all Compliances, after we have felt the smart of them from sad experience, & should we again break his commandements, & joyn in affinity with the people of these abominations, would he not be angry with us until he had consumed us, so that there should be no remnant nor escaping? *Ezra.* 9. 14. We dare not partake with them, for fear of inveigling our selves in their snares, & involving our selves in their guilt & Judgement, for by their example, if not by their Doctrine, they may cause
us to

us to erre , & engage us to all the countenancing they require of us of their practical Errors , which we dare not do , but must stand aloof & witness our detestation of them , & neither directly nor indirectly , formally nor interpretatively , approve their sin : But on the contrary , we must homologate the equity of their censure , appointed by the Lord , & which would be inflicted by the Church if Constitute in order & power. For when *Israel* goes a whoring from God , by open & avowed defection , we dare not joyn in their wine offerings for they are not pleasing unto the Lord , & their Sacrifices are as the bread of mourners , all that eat there of shall be polluted *Hos.* 9. 1, 4. We must have a care not to be unequally yoked with such unrighteousness , but as we would be the Temple of God , & have Him to dwell amongst us , we must come out from among them , & be separat , & touch no unclean thing , & then He will receive us *2 Cor.* 6. 14, 17. He is now lowdly calling to us , Depart ye , Depart ye , go ye out from thence , touch no unclean thing , They should be clean that bear the vessels of the Lord , *Isa.* 52. 11. The Lord , we hope , hath instructed us better , that we should not walk in the way of this people , nor say a confederacy to them to whom this people sayes a confederacy , nor fear their fear , but sanctify the Lord , & wait upon Him in an abstracted way of following duty , though we should be accounted for signes & wonders in *Israel* , & branded with singularity *Isa.* 8. 11, 12, 18. And upon this ground , in this broken & declining state of the Church , We withdraw from many Ministers of the Church of *Scotland* ; both these that were Indulged & not Indulged , for their manifold

nifold Compliances: Such as the Compliance of many Ministers in countenancing of abjured Diocesan *Erastian Prelacy*, by hearing of Curats; And the Compliance of others in compearing before the Tyrannical Courts of Inquisition against the people of God; In subscribing & swearing of Oaths; And in subscribing of Bonds, imposed by the Enemies, for debauching of peoples Consciences, & destroying the Reformation, contrare unto & inconsistent with the Oaths of our holy Covenants, & contrare unto the Act of the *Gen. Ass. June 28. 1648. Sess. 18.* against all new oaths & bonds in the common Cause without consent of the Church; And in paying of Impositions, Taxations, & Exactions, imposed & required by the Enemies of this Church & Kingdome, whereby they become helping Causes to them in their wickedness, making their bows to abide in strength, & strengthening the hands of these evil doers, The like where of is declared an horrible thing *Ier. 23. 14.* And also is contrary to the Act of the *Gen. Ass. 1646. Sess. 14.* Whereby persons in any Ecclesiastical office, guilty of the equivalent degrees of Compliance, are decerned to be suspended from their office, until all the Exercise thereof, & such time as the quality of the offence & condition of the offender shall be found to deserve; And the Compliance of others any other manner of way, really scandalous, duely censurable, & decerned either expressly or equivalently by our Church Constitutions, & Acts of our General Assemblies: to deserve Deposition.

V. We Judge we have sufficient ground to withdraw, not only from these who are actively & actually guilty of the foresaid Compliances, & involved

volved in gross steps of defection ; But also from such Ministers who take the *Defence* & *Patriociny* of these courses , & palliate , & plaister them , & strengthen the hands , & harden the hearts , of these that are engaged in them , so that none doth turn from such wicked things : Which was that horrible thing the Lord saw in the Prophets of *Jerusalem* , for which He threatens sad things , & for which He commands , not to hearken to them *Jer.* 23. 14, 16. We dare not joyn with either builders or daubers of such a work , as is caried on to the dishonour of Christ & ruining of Reformation, nor by our countenance & concurrence strengthen either builders or daubers, lest we be consumed in the midst thereof , as we have that certification *Ezek.* 13. 10. 14. Where also a wo is pronounced against such as sow pillows under arme holes , & make kerchiefs upon the head of every stature , & make the heart of the righteous sad , & strengthen the hands of the wicked *vers* 18, 22. We desire to keep ourselves free , of having any hand in that conspiracy of the prophets , like a roaring lion ravening the prey , & the Priests that violat the Law , & profane the holy things , & put not difference between the holy & profane , & that daub with untemperd mortar , seeing vanity & divining lies *Ezek.* 22. 25, 28. We cannot reckon our selves free of this Conspiracy , if we incorporat our selves with them. And upon this ground , we hold ourselves obliged , in this broken & declining state of the Church , to withdraw from many Ministers of the Church of *Scotland* , who have defended , & do yet defend , all or any of the foresaid Compliances , & who vindicat palpable & gross defections ; such as these

these who plead for & maintaine the *Indulgence*, & have gaped after the supposed Priviledge thereof, & opposed the inserting the embracing of it amongst the steps of defection; And who have taken part with the Indulged, & other Complying Ministers, against the more faithfull, chusing rather to concur with them then to countenance & encourage the more faithfull; And who have met in Presbyteries to censure them, for declaring the sinfullness of the *Indulgence*, contrary to that Act of our *Gen. Ass. Aug. 3. 1648. Sess. 26.* Who have preached in favours of the Indulged & pleaded for Union with them; And who have defended the peoples takeing of the Bonds & Oaths, contrived & tendered to ensnare the Conscience; & have advised Prisoners & others thereunto.

VI. We judge, *Unfaithfulness* in the Exercise of the Ministerial Function, or a smooth flattering general way of applying the Doctrine to the times, is a sufficient ground of withdrawing. For Ministers are commanded to be faithfull, & to cry aloud & not spare, shewing Jacob his sins &c. *Isa. 58. 1.* And a deficiency in this makes them lyable to a dreadfull & detestable brand, that they are called by the spirit of God, blind watchmen, Ignorant, sleeping, lying doune, loving to slumber *Isa. 56. 10.* There is a terrible threatening against such unfaithfull ministers *Jer. 14. 14, 16.* Where the Lord declares, He did not send them to preach that way, & that He would consume them, & the people to whom they prophesied shall be cast out in the streets &c. Therefore we dare not admit them to prophesie to us. Likeways the Lord takes to Himself the punishment of such, who keep not his

F

ways,

ways, & are partial in the Law, in makeing them base & contemptible before all the people *Mal. 2. 9.* This is a great part of Zions misery, when her prophets see vain & foolish things for her, & do not discover her Iniquity *Lam. 2. 14.* And upon this ground, we hold ourselves obliged, in this broken & declining state of the Church, to withdraw from many Ministers of the Church of *Scotland*, who have been unfaithfull in forebearing to preach against the Sins of the time, & palpable steps of our defection, & in shuning to declare the whole counsel of God concerning the necessary duties of our day, contrary to what a Ministers commission bears, & contrary to the Act of our *Gen. Ass. Aug. 3. 1648. Sess. 26.* where Ministers, for continwing in such negligence, after admonition & due tryall of the offence, are declared to be censurable with Deposition, for being pleasers of men rather then servers of Christ, for giveing themselves to a detsteable neutrality & indifferency in the Cause of God, & for defrauding the souls of people: Such Ministers are these who have been silent of the abounding sins & snares of the time, forebidden in the Scriptures, condemned by the Acts of our *Gen. Ass.* & engaged against by our Covenants; who, forgetting the holy bonds of our Covenants, have desisted from pursuing the ends thereof; Who have not maintained the received Principles of the Church of *Scotland*, nor followed approven & laudable practises in Ministerial duties; Who have refused & denyed their concurrence with the more faithfull, in asserting this Churches Testimony; Who, in stead of asserting the Ancient & honest plea of the *Scotish* Covenanters against both Sectaries & Malignants, in defence of the Reformation,

Reformation & Presbyterial Government, according to our Covenants, National & Solemn League, have taken the Patrociny of & concurred with sinfull *Associations*, whereby the state of the Lords Cause is altered & perverted, & a door opened to the introduction of Sectaries & Malignants, which our worthy Reformers many ways opposed, as may be seen in their proceedings, Letters, & warnings, & particularly in the *Declaration of the Gen. Ass. July last 1648. Sess. 21. concerning the dangers of Religion &c.* We find already what hurt we have incurred, by favouring & inbringing of Malignants, & if we shall continue to do so, or begin in end to introduce Sectaries, what may we expect but utter consumption from the Holy One? We look upon the Bonds of our Covenants to be so morally obliging, that the solving of conditional ties (such as the Relation between Magistrat & people) will not be a sufficient salvo for laying them aside. Though we may explain & adde unto them, yet by no means do we Judge it Lawfull, to state our quarrel in *Associations* & by open Declaration upon another *Basis*.

VII. We Judge we have sufficient ground to withdraw, from Ministers guilty of lying by from the publick work of preaching the Gospel, & deserting their Ministerial duty, when the peoples urgent necessity & pressing Call doth make it indispensable, when people are destitute of publick & faithfull warning, in the time when snares are most abounding, yea when the poor flock is in greatest hazard to be turned aside. For as this is a dreadfull sin, & we are affrayed to partake in it, & a sad woe is denounced against these that are guilty

thereof 1 Cor. 9. 16. And is expressly contrare to that clear Command, to preach the Word, & be instant in season & out of season 2 Tim. 4. 2. So it is among the Characters of the Hirelings & strangers, whose voice Christs sheep will not hear, if when they see the wolf coming, they leave the sheep & flie away Job. 10. 5, 12. Yea we find Paul refusing to take John Mark with him, because he had departed from them, & went not with them to the work Act. 15. 37, 38. This is not according to the Apostles practice, who did not behave themselves so disorderly; for this is to be reckoned & caried towards as a very gross disorder, when a Minister is so far out of order, that he will not work the work of the Lord; from such we are commanded to withdraw 2 Thes. 3. 6, 7, 11, 14. This is far from keeping this command, without spot unrebukeable, until the appearing of our Lord Jesus Christ 1 Tim. 6. 13, 14. Therefore it is a disorder that we cannot countenance. And upon this ground, in this broken & declining state of the Church, we withdraw from many Ministers of the Church of Scotland, who, in this day of Desolation & famine of the Word, when it was pretious & there was no open vision, did tender their own ease & Interest more then Christs, & lurked & lay by from the necessary work of preaching the Gospel in the Land, when no physical impediment did necessitate them thereunto, & poor people were in greatest want of it, & in greatest hazard to be turned aside, by the cruelty & subtilty of Enemies, & the overrunning Extravagancies of others; contrare to Scripture, & contrare to the tenor of the Advice of the Brethren, deputed for penning the Enormities & corruptions of the

of the Ministry, allowed by the Church *Ass.* convened at *Edinburgh* 1596. to wit, That Ministers not resident with their flocks be deposed, according to the Acts of the General Assembly, otherways the burden to be laid on the Presbyteries, & the foresaid Ministers to be censured therefore; or who left the Land & the flock committed to their Charges, especially when people were destitute of publick & faithfull warning, in the time of abounding snares from the right & left hand, which is also contrary to Scripture, & the foresaid Tenor of the Advice of the Bretheren. But we do not here speak of Ministers leaving this Land & Church, with consent of the Church, & when there was little or no need of their remaining in it, or when they had a sufficient Call to another place, & could either be as usefull or more usefull there. Neither do we intend this against such, as may at a time leave this Land in the case of extream hazard, through a fainting fear, sorrowing for their weakness, & longing to be restored again, & heartily applauding & approving the faithfullness & valiantness of other Ministers, unto whom the Lord may give a spirit more fitted for dangerous & difficult days.

VIII. We Judge Schismatical & Pragmatical dividers of the Church, & wideners of the breaches thereof, already broken & divided, And who sow discords among Brethren, & promote their contentions by invidious reproaches or other ways, are to be withdrawn from. Such turbulent Schismatics were *Korah* & his company, who affected a prehemincy above their Brethren, & to erect & exalt themselves on their ruines, & arrogated to be as high in respect & esteem as *Moses*

& *Aaron*, & degraded from their dignity, by reproaching them as taking too much upon them, & lifting up themselves above the Congregation of the Lord, thereby thinking to divide between them & the people, for which Cause, the Lord Commands all to separat themselves from that congregation, lest they be consumed with them *Numb.* 16. 12. meaning the Congregation of *Korah, Dathan &c.* vers 24. We are expressly commanded to note such Schismaticks, & Marke such causers of divisions & offences, which they effectuat both by their practice & by their words, crying up their own party, and informing against the more pure & faithfull Remnant *Rom.* 16. 17, 18. Such an one was *Diotrephes*, prating against the Apostles & the Brethren with malicious words, & receiving them not, but casting them out; which the Apostle threatens he would animadvert upon, by the severity of Discipline & condign sentence 3 *Epist.* *Joh.* 9, 10. Upon which ground, in this broken & declining state of the Church, not only do we withdraw from the Prelatick Schismaticks, who have aspired to a predomining prehemineny, & advanced themselves upon the ruines of the Church of *Scotland*; Neither only from the Indulged, who have made themselves guilty of a formed Schisme in & from the Church of *Scotland*; But also from Non indulged Presbyterian Ministers, who have widened the breach, & cast oile into our flames, by their taking so many ways to crush a poor wasted Remnant, reproaching, misrepresenting, misinforming, both by word & writ, at home & abroad, against Zealous & faithfull Contenders & sufferers for Christ; either by condemning them for real duties,
&

& putting the name of odious transgressions thereupon; or imputing heavy charges & false Accusations unto them, & that without previous & prerequisite admonition, & tryal of the verity of these things, disowned by them, & whereof they could clear & vindicate themselves. Howbeit we speak not this from an invective, or to resent injuries done to us: for we look more to what of this kind hath been done against the valiant & faithfull witnesses of Christ, who have gone before us & sealed his Truths with their blood, & especially unto what prejudice the Cause of Christ hath sustained thereby, & how Truth is like to be buried under the vile ashes of lies & contempt, then any thing can be said or done against us.

IX. We Judge *Scandalous disorders* & miscarriages, in either the Ministerial or personal walk, carriage, or Conversation of Ministers, are a sufficient ground to withdraw from them. Such were the profane Scandals of the sons of *Eli*, which made men abhor the offering of the Lord *1 Sam. 2. 17.* From such Brethren especially (from which rule ministers cannot be exempted, for if they be not first our *Brethren*, they can never be our Ministers) we are expressly commanded to withdraw our company, if they be Fornicators, or Covetous, or Idolaters, or Railers, or drunkards, or Extortioners, to which we may adde, Thieves, Cheats, Liars, Cursers, & swearers, or profane, including all the like scandalous disorders *1 Cor. 5. 11.* Upon which ground, in this broken & declining state of the Church, we do & may withdraw from any Ministers of the Church of *Scotland*, to whom any of the foresaid scandals are really applicable, for we

can have no fellowship with such unfruitfull works of darkness *Eph. 5. 11.* Neither dare we be partakers with them *vers 7.* Howbeit let non look upon this as a reflection upon Ministers, who are not guilty of such a charge: For we intend not the application hereof to any, who are free of such scandalous disorders.

Further, what we look upon as sufficient in point of withdrawing from Ministers of a Reformed Covenanted Church, in a broken & declining state, we Judge the equivalent, so far as they may be applicable, sufficient for grounding a withdrawing from Professors of the same Church, in the same broken & declining state, as to that peculiar Church Communion in Selected Christian Fellowships, & General Correspondences, for a joynt carying on of the publick work & Testimony.

But now when we are shewing what we Judge to be grounds sufficient of withdrawing from Ministers of this covenanted & Reformed Church, in this her broken & declining state, to the end that our minds may be more fully known, & to obviate any unjust suspicion of standing at a distance from Ministers upon insufficient or slender grounds; we shall here, in the *Fourth* place, Declare what we judge, according to the Written Word of God & our Church Constitutions, to be required in Ministers, whom we will countenance & embrace as our own.

Therefore our judgement is, that all or any Ministers, whom we are to countenance or embrace, must be cloathed with Christs Commission in His orderly & appointed way, & have a sufficient Call to administrat His Ordinances. So it is needfull in
the

the First place, we must be clear as to their entry & mission to the Ministry : For how shall they preach except they be sent ? Which being clear, in the next place they must be free of scandal as to their Ministerial or Personal walk, & of a blameless life & conversation, according as *Paul* describes it 1 *Tim.* 3. 2, 3, 4 &c. (for such as have not this qualification, bring the Ordinance of Christ & the sacred office of a Minister into contempt, as the scandals of the sons of *Eli* made men to abhor the Sacrifice of the Lord, & such can have noweight with the people, & cannot expect the presence of God with them) They must also be free of palpable & manifest defection ; For so hath the Lord taught us, expressly declaring that the Priests the *Levites* that should come near to Him, to Minister unto Him to stand before Him, should be the sons of *Zadok* that kept the charge of the sanctuarie, when the children of *Israel* went astray from Him *Ezek.* 44. 15. Yea we do plainly profess, that we will not separat from any, but heartily hear & cordially countenance all, that are free of these things that we mention as grounds sufficient of withdrawing. But if they be guilty of any steps of Scandalous defection through this declining time, we think it necessary, before we can joyn with them, that they duely resent, confess, & forefak the same. Albeit we do in no ways assume to ourselves the power of Censure or Ecclesiastick Rebuke, yet we think the persons guilty of these sins, for which a publick & Ecclesiastick Rebuke is due, ought in some publick way or other to resent the same, for the honour of God, & the satisfaction of the Consciences of the offended ; & we hope that no Minister,

nister, either free of these things, or sensible of the guilt of them, will think this an imposition. For further clearing of what we understand by this, see *distinction* 8. Further we desire & expect of these Ministers that we can have clearness to Joyn with, that they must discharge what they have in Commission from Christ faithfully: So *Paul* charges *Timothy* before God & the Lord Jesus Christ, who should Judge the quick & the dead at his appearing & his Kingdome, to Preach the Word, to be instant in season & out of season, to reprove, rebuke, exhort, with all long suffering & doctrine, & to make full proof of his Ministry 2 *Tim.* 4. 1, 2, 5. And also gives him charge in the sight of God, that he should keep the commandment without spot unrebukeable, until the appearing of our Lord Jesus Christ 1 *Tim.* 6. 13, 14. And exhorts him to keep that good thing that was committed unto him 2 *Tim.* 1. 14. Likeways the Apostle exhorts *Titus*, to speak the things which become sound doctrine, in all things shewing himself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned *Tit.* 2. 1, 7, 8. Therefore they must take up the right state of the Lords Cause against both right & left hand opposites, & maintaine the present Testimony, & condemn & preach downe the present defections, & propagate the received Principles of the Church of *Scotland*, according to the word of God, the Constitutions of our Church, & the Oath of our holy Covenants: Otherways they do but desert & pervert the Word of Christs Patience, & are men of corrupt minds, perverse disputers 1 *Tim.* 6. 5. Now we are confident, that none but such as
are

blinded with prejudice, will for this say, that we prescribe rules to Ministers; for there is nothing here required, but that which is bound upon them by the divine Authority of God in the Scriptures, & the Ecclesiastick Authority of our Church in the Acts of our General Assemblies. And therefore, however we be reproached as that we have cast off all the Ministers of the Church of *Scotland*, & will hear none of them, We indeed profess withdrawing from such of them as practically contraveen these rules, & to whom the forementioned grounds of withdrawing are applicable: Yet here we declare, that if any Minister will come forth, or wherever we can find any Minister so qualified, that is, cloathed with Christs Commission, Righteousness, & Salvation, free of scandals Ministerial & personal, free of Errors, Defections, & Compliances, And discharging their Commission faithfully, or if any will come forth & clear himself of these forementioned exceptions, or remove them by a declared Confession & forsaking of their offences, which have stumbled the Godly in the Land; we will Call them, Hear them, oune, Countenance, & embrace them, obey, & submitt ourselves to them in the Lord, & defend & Maintaine them to the uttermost of our power. And we desire that this may be taken, as a serious & Solemn Invitation from us, to all faithfull Ministers, tender of their Masters honour, & zealous for His Kingdoms propagation, to come forth & take part in the Days work & Testimony, & take tryal of our earnestness herein.

In the *fifth* & Last place, we shall propose some things by way of Caution, for the better understanding of the foresaid grounds, which we look upon

upon to be sufficient in point of withdrawing, as is said.

I. We do not look upon all these Ministers that we withdraw from, upon moe or fewer of the foresaid grounds, to be no Ministers, yea or no more Ministers of the Church of *Scotland*, or that their Pastoral Acts are invalidat or null; But only that we cannot lawfully embrace them as our Ministers, & concur with them in the publick work, as they & we are now circumstantiated.

II. We do not look upon all these Ministers, that we withdraw from, to be equally guilty of defections or offensive courses; Howbeit we have not only one but moe of the foresaid grounds, for withdrawing from the most part that we refuse to concur with, though any one of them, if rightly considered & applyed, doth carrie a sufficiency in point of withdrawing in these circumstances.

III. We have not fixed such a stated withdrawing from all the Ministers forementioned, upon the foresaid grounds, as that we will never concur with them any more, even though they should confess & forsake their offensive courses, & give due satisfaction to the Consciences of the offended; But only a conditional withdrawing, that is, as we chuse to stand still in this case, & refuse to concur, until offensive & backsliding courses be turned from, according as it is prescribed to *Jeremie chap. 15. 19.* So when ever the causes of distance shall be rightly removed, offenses & defections acknowledged & forsaken, we shall with all readyness concur: yea we would account it a day of our joy & hope in *Israel*, if the Lord would give us occasion to evidence the same. Wherefore we reckon it not so much

much the giving the offence, as defending of
& continuing in it, that doth warrant our with-
drawing.

IV. We acknowledge, as Ministers have been
untender of people, & have not done that which
their office called them unto, in pitying the igno-
rant, & taking pains upon them, by preaching,
rebuking, exhorting, & admonishing, but rather
have condemned & misrepresented people, in their
faithfull & Zealous endeavours, before trying what
they were owning & aiming at; So people have not
been innocent & blameless, & free of untender-
ness towards Ministers, in being rather embittered
against their persons, when they turned aside to de-
fections, then mourning over their faults.

V. As we Judge it the height of arrogance, &
encroachment upon the Sacred office, for people
to Judge Ministers, or prescribe rules unto them;
So we look upon it as competent, & granted unto
people by the Lord, to have a judgement of their
own duty, how to cary towards Ministers, & not
to take matters upon trust from them, but to prove
all things before they chuse, & to hold fast what
they find agreeable to the Law & to the Testimony,
searching the Scriptures whether these things be so
or not, for which the Noble Bereans are commend-
ed: And it is given in command, 1 *Joh.* 4. 1. Not
to believe every spirit, but try them whether they
are of God; which is not written only to Church
guides, though Church guides are to try after their
own way Judicially, & people in a private way
competent unto them: We look upon this as a pri-
viledge, which the people (if they would not pro-
stitute their true Christian Liberty.) are bound to
defend:

defend: And that not only extended to Ministers Doctrin, but also to their practises & professions (to know with some satisfaction to the Conscience, what they have been) which through this vast tract of defections have been so different, while they have not clearly sided themselves, in making a difference between the pretious & the vile, nor given people distinctly to understand what they are aiming at, & where they resolve to stand.

H E A D. V.

Concerning our Delegating & Commissionating some, to represent our Case to Forreign Reformed Churches: And our sending some young men to the study of Theologie in the Netherlands.

THis Head hath two parts to be considered. As to the *First*, we are branded with that heinous arrogation, of taking the power of Church Government into our hands (which we have abundantly refuted already) And are said to have sent *Delegations* in that capacity,

capacity, to the Churches of *Holland, Helvetia, & Geneva*: Therefore, to wipe away this calumnie, we offer these things following to consideration.

I. Our design in these delegations was, to declare our adherence to all the sworn & received principles of the Church of *Scotland*, our wrestlings against the Current of the times defections, & our detestation of the blasphemies, execrations, errors, & extravagancies of *John Gib*, wherewith we had been most foully & unjustly branded; And also to represent, unto forreign Reformed Churches, our sad broken & Low case, to the end they might commiserat & help us, by their prayers & otherways: And that we might also know, in what state affairs are amongst them, which things might conduce both to their & our advantage, putting them & us, according to our places & power, to endeavour the strengthening of our selves & of the Interest of Christ, against the plots, underminings, & cruelties of the adversary.

II. We profess & declare, that it was for no bad design, whether to cary on a schisme, or to discover the nakedness of our Mother; But to give them to understand, to what a low, lamentable, & broken state, the sometimes famous Church of *Scotland* was now redacted, being made, by the violence of prevailing Enemies, a ruinous heap; And that yet there was a Remnant of her Children, taking pleasure in the stones & dust of her rubbish; to the end that, when we could get few at home, we might provoke some abroad to sympathize with us.

III. We did not send such a Delegation, or give such a Commission, as a thing determined by, or
issuing

issuing from, Ministerial or Magistratical Authority; nor yet as from the whole Church of Scotland, of which more fully see in the explication of our mind concerning the *Title of the Protestation against the Scottish Congregation at Rotterdam. Head. 6.* But

IV. As a poor oppressed & distressed Remnant of this Church, embodied together in a General Correspondence, & endeavouring to stand by the principles of this True Presbyterian Church, in doctrine, worship, disciplin, & Government; And as a poor wasted handfull, whom God hath hitherto preserved in the midst of the fires from utter consumption: Wherefore we are the more bound to profess & Confess his name, notwithstanding all opposition.

But further, understanding that we are excepted against because of a Letter, directed to the Reformed Churches of *Helvetia & Geneva*, giving a short account of our deplorable case; particularly because of some Words in that foresaid Epistle, which are as followes ——— *But the ingredient which is most bitter in our cup is this; we are as sheep scattered without a shepherd, having no Ministers at this present time, to flourish the Gospels banner amongst us (saving one) the rest of our Ministers, who continued faithfull are taken away, by the violent hand of the Adversaries; And others of them, having laid aside their work, becoming cruel like the Ostriches of the wilderness.* To obviat & remove exceptions against us from these words, we offer these things to be considered.

I. The case of affairs amongst us, at the writing of that Letter, is to be remembred. For, as it appears by our words, we spoke only of that time then present: & certain it is (as our selves & many other

others know), that then there was no Minister (save one) concurring with us in our stated Testimony, & publicly preaching the Gospel amongst us.

II. In that Letter we spoke only of our selves, embodied together in particular & General Correspondences, as may appear from the forerehearsed words, compared with the Tenor of the whole: & so concerning our selves, the same might very well be affirmed.

III. As to the comparison used, whereby it is said, *Others are become cruel like the Ostriches in the wilderness*: we desire, that the design & scope of the comparison be adverted unto; which, as it is obvious from the comparison, was to hold forth this; That as these cruel creaturs do not kyth Natural affection to that which is their own, So our Ministers in that time did not teach & preach Gods Word unto us, But did then leave us, in the midst of snares, void of counsel & assistance, which gave us that occasion, with grief & lamentation, to speak so concerning them, while we were seeking help in our low case.

Moreover on this occasion, though it may seem preposterous for order, & that we should have cleared the case before in the foregoing Head: yet because mention is made in that Letter, of one only flourishing the Gospels banner amongst us, we shall here exoner our selves from another reproach. We are branded with that Ignominious Calumny, that we are of the mind to Call & hear no Ministers, but that foresaid one only: To wipe off such a heavy, imputation, we profess & Declare.

I. That as we look upon the thing to be ignorant, factious, & detestable; So we never declared nor

G

did

did plead a principle , to restrict our Calling & Hearing of Ministers to that one only: But as we said above , are willing & longing , to receive & embrace all faithfull Ministers , free of the Gross defections of the time , or that will come cleanly off from them as is abundantly evidenced by our present practice , in Calling & Hearing of such , beside the forsaide one. Though we do refuse to Cal and Hear others in this broken time , against whom we have Just exceptions , until differences be removed , in the mean while acting abstractly , not as a New erected Church , but as a poor broken Remnant of the old True Presbyterian Church of *Scotland*.

II. Though we be falsly accused of separating from others , because they oune it as their duty to Hear & Call faithfull Ministers ; Yet we declare that we oune it as our duty , to Call & Hear Ministers , with such Qualifications as they themselves speak of *viz. Who have ouned , do oune , & adhere unto , the true received Principles of the Church of Scotland , founded upon the written Word of God , & whatsoever Declarations or Testimonies , former or latter , particular or more General , are agreeable thereunto*. And we profess that we oune it as our duty , to Call & Hear all Ministers , against whom we have not Just , solid & valid exceptions. Yea

III. We profess & declare , that we will Call & Hear such Ministers as now we have just exceptions against , whensoever the right removal thereof shall satisfie our Consciences , by their condemning their Defections , testifying before God & the world their resentment of the same , & taking up the right state of the quarrel. Yet we must still stick at this , that we will not Call or Hear any Ministers , against whom

whom we have just, solid, & valid exceptions, until the same be rightly removed, in manner foresaid.

As to the SECOND part, viz. the sending some young men to the study of Theologie, & to receive Ordination in the *Netherlands*: we shall 1. shew some things that concurred as Motives, Causes, & Occasions thereof, And 2. Insert some thing about the Ordination of one of them.

As to the *First*; we shall mention these following, which concurred among other as moving causes of that resolution.

I. At that time, being left alone, & these of the Ministers with whom we did most agree being various ways removed from us, & seing so many opposed our Testimony, which we thought ourselves very insufficient to maintain or promote, Therefore, that we might have some more capacitated to do it, & that we might be preserved from Errors, We Judged it expedient, to send some young men abroad to these Colledges, that they might be soundly principled in the Christian Faith, seing our Colledges were sadly corrupted.

II. At that time (yea more & more since) a great part of our Church was either gone aside to Defection, in Compliance with the Enemie, or else was pleading for favourableness towards union with the men of these defections, in their defections & Compliances; Therefore we desired to furnish ourselves with some means, to make opposition to these courses. For at that time, after the death of Mr. Richard Cameron & Mr. Donald Cargil, the Testimony by publick & frequent preaching of the Gospel did fall (though, its true, the only Wise God did then

keep up the Testimony by other means, to wit, Banishments, Martyrdoms upon scaffolds &c. Yea in a special manner Martyrs then were so signally countenanced of the Lord, that safely it may be said, the then shed blood of the Martyrs hath become a seed unto the Church; for, as by hearing & seeing them some were reclaimed from their evil ways, So many others were daily more & more confirmed in the ways of the Lord) & Ministers became Generally silent: So that (what ever might have been done privatly in some secret Chamber, & some other retired places, yet) as for the body of the Land, little remedy by faithfull warning was prepared; Therefore we thought it our duty, not to be wanting for our parts, & this was the most ready expedient we could fall upon.

III. Because there was so great opposition made unto some of the witnesses of Christ, who had more faithfully witnessed against the defections of the time; we could not suffer them altogether to be buried, which in all appearance was then designed: for it cannot be altogether unkown, how they had designed to bury our forementioned Testimony in our Declarations, which was evident from their so much opposing the same.

IV. In opposition to which designe, resolving to maintain these Testimonies, we could not but conclude, that none conscientiously adhering to these Testimonies given against the Tyranny & Apostacy of our time, could expect either License or Ordination from them; neither could it be safely sought in such circumstances, upon the account of such imposed restrictions which some before had been troubled with, even when matters in controversie were not come to such hight.

VI. Be-

V. Because in several Presbyteries, some faithfull witnesses had been sharply rebuked, for their faithfullness & contending freely & publicly against some sins & corruptions of the time; But very rarely have they been in Presbyteries rebuked & censured, in these latter times, for their unfaithfulness: Therefore, after so many discoveries of much unfaithfulness in our Presbyteries at home, we were much discouraged in our expectations of help from them, & thought it safer to send abroad to take tryal of other Churches.

VI. We knew assuredly, that the Reformed Churches of Christ abroad had a power to License & ordain Ministers, either to the Church Universal, or in particular cases to particular Churches, upon the request of a people, *cumulatively* not *privatively*, That is, for to help & confirm these Churches in their own power, But not to deprive them of their rights, or to usurp Authority over them; Not as an Act of Authority over, but as an Act of charity to them. Finally, as was said above, hereby we designed neither to bring up an evil report upon the Church of *Scotland*; Neither to carry on a Faction nor Schisme in it; But, upon the contrary, to Declare our standing to the Reformation attained unto in this Land, And to satisfie our own Consciences.

More particularly in the *Second* place, as to the Ordination of one of these young men, it is to be considered.

I. When he went abroad, he was not in capacity for being Ordained, nor any way accomplished for offering himself to previous trialls.

II. There was then no hope of ordination here in *Scotland*, to any who agreed with us in all the

parts of our Testimony, neither could it be safely sought after upon the foresaid considerations.

III, Though the Classis of *Groningen*, by whom he was Ordained, differ from the Reformation of *Scotland* in her best times in some things: yet considering (1) That in these differences they were never Reformed, & so cannot be charged therein with defection (2) That they agree with the true Presbyterial Church of *Scotland*, in all Principles against Popery, Prelacy, Erastianisme, & all Heretical & Sectarian Errors (3) That they did then object nothing against our present Testimony (4) That they come under a General & far other consideration, being of a Forreign Church, then Ministers of the same Organical Church, & under the same Bond of Covenant with ourselves; for which cause, joyning with them in that Act of Ordination, came under another consideration (5) That in the Act of ordination, they did obtrude none of these differences, but did take him engaged to teach according to the Word of God, & the Confession of Faith of the Church of *Scotland*, & the disciplin thereof. Upon all which considerations, it was thought Lawfull to accept of Ordination from the foresaid Classis; especially seing these differences were openly before them & plainly & particularly Protested against, which was sufficient in such circumstances.

IV. As the foresaid Classis did not hereby assume any Authority to the detriment of the Church of *Scotland*; So the Church of *Scotland* did never monopolize to her self the sole power of ordination, of all that would officiate in her service, in a broken state of the Church, Neither did reject or invalidate the

the ordination of any sister Church, lending her helping hand in the case of her necessity.

V. The foresaid Classis is to be considered, as contradistinguished from the impure *Cocceian* party in these Lands, there being none such concurring in the foresaid ordination: Yea ordination by the University was refused, because of a *Cocceian* Professor there, who was to examin previously to the ordination. And so a Testimony was given against the toleration of that impure party in these Lands. However their Errors were both preached against, & otherways witnessed against, by Ministers in that place.

H E A D. VI.

Concerning the Protestation given against the Scottish Congregation at Rotterdam.

BEcause we are much opposed, & cryed out against, upon the account of the Protestation given in against the Scots Congregation at *Rotterdam*; Therefore, that our minds may be plainly understood as to that, we offer the following particulars to consideration.

I. The chief occasion of entering that Protestation

tion was Mr. W. B. his writing to Mr. H. That they at Rotterdam together with Mr. G. B. Mr. T. H. younger, Mr. R. L. & others, did take it in evil part that any of our young men wer studying at Groningen, And did accuse our Societies of false & grievous things: As, That we had disowned the King & all Ruling under him; (which we owe as our duty, as is expressed before, but we deny what followeth) & had chosen all kinds of Magistrats amongst ourselves, as Chancelours, Lords, Presidents, & other orders; And were for killing all as Enemies, who would not owe our Government fabricated amongst us; That our Societies were not pure in Religion; And that they were a Faction &c. Whereupon, finding our selves & the Cause much wronged by their Calumnies, to vindicate our selves, & invalidate their charge, We resolved upon this Protestation against that Congregation, for such things as we could truly make out.

III. We acknowledge that the persons, who entered that Protestation, ought to have given previous admonition, to the persons Protested against: &, by their failing in this, something of the due method of going about such an action was omitted. But though we are not to Justifie the failings that are in our actions by the failings of others, yet the authors of the foresaid accusations did cast us a bad copie, in giving out such things against us without prerequisite admonition.

II. As to the Title of the foresaid Protestation, viz. *True Presbyterian Church of Scotland* (which is also to be found in some other Papers) We do confess it unsuitable to express it so comprehensively: But thereby we do no ways understand,

That stand, That unto the Societies in any sense belongs the title of the Church Ministerial, for this belongs alone to Church guides; Nor do we understand that it should in any other sense be ascribed to our Societies, as if they only were to be reckoned Believers (for that is as large as Conversion or Effectual Calling) or as if they only were to be reckoned sufferers for Christ, or that He hath no other Martyrs but from amongst them; Nor in a word do we reckon them the only Members of the visible Church of Christ in *Scotland*: But we would have them to be looked upon, as a poor distressed & Contending Remnant, of the suffering & witnessing, Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, True Presbyterian Church of Christ in *Scotland*, which hath been labouring to cleave close to the parts & degrees of our attained Reformation, & cordially concurring in their places & stations with such of the Ministers & Professours, as have gone before them, & with them, more resolutely & faithfully witnessing both against Tyranny & Apostacy.

IV. We desire that the Charges in the second Article, wherein some Ministers names are expressed, be understood separatly & distributively, not Collectivly & Copulativly, every one of these Ministers not being guilty in his own Person of all & every one of these charges. But as we acknowledge, that it was an oversight to express these charges so indefinitely, & to cast them & the names of the Persons all in a heap together, without making particular application: So we are not convicted of any falshood in these, as we desire

them to be understood. For there is nothing there said, that is not applicable to some of the Persons named; yea we may safely say, that the foresaid Information against us, spoken of in Mr. W. B. his letter, mentioning some Ministers names, did give occasion of inserting of names in this Protestation, especially of these Ministers who were given up in the said letter, as the principal Authors of the foresaid Information.

V. We do not mean by the word *Treacherously* in the second Article, a design to betray; Neither does the word it self always import so much; but only a practical betraying of trust, whether it be designed or not: Nor do we mean that the Epithets given to the Associating partie, viz. *Godless &c.* are applyed to all & every one of that Company (for we do not doubt of the Godlyness of many of them) but only to some of them: Nor yet these words in the Conclusion, concerning the foresaid Congregation, viz. *That no pendicle of Christs Croune was asserted by them*, are so extensively & Universally understood by us, as that no pendicle at all of Christs Croune was asserted by them, but only that our Controversies with some of the Complying party of our Church, concerning Christs Prerogatives as King, & what belongs to his Croune, was not asserted by them, we mean the necessary Testimony against the Supremacy, Tyranny, & compliances with the same. However we Profess, as we are not to Justify any expression whatsoever in that foresaid Protestation, which is too extensively proposed, or favours of real bitterness; So we are not to condemn the scope thereof: Albeit we acknowledge several unsuitable expressions in it.

6. Con-

VI. Considering that the Causes inserted, materially considered & rightly applyed, are both true & sufficient for a Protestation: We desire that it may be looked upon as a standing Testimony (together with what contendings have formerly been by some faithfull *Scotish* sufferers in that Land) for the vindication of Truth, & against the sad wrongs & abuses in that Congregation, ay & while the causes inserted are maintained, & the offence & scandal given not removed. Yea in very deed, a deep sense in the mean time of the sins witnessed against by the foresaid Protestation, would make all therein involved more favourably & charitably to construct of the action.

HEAD VII.

Concerning the Charge of making Canons, in which are expressed the Qualifications of the members of General Meetings & Societies: & trying of Scandalous Persons.

THe Societies being likewise misrepresented, in that they are said to make *Canons*, expressing qualifications of the members of their Meetings particular & more General, & accordingly take to themselves the tryal of scandalous persons: Therefore

fore, to shew the groundlesness of such an imputation, We shall speak a little both to the one & to the other.

First, as to the alledged making of Canons, the alledgance is founded upon a Question usually proposed to the members of our General Meetings, which is this, *Are you free of Joyning with the unfaithfull silent & Complying Ministers of the time?* which being so much displeasing to many & much carped at, & also the occasion of the foresaid Charge being taken from it: We shall therefore propone some things concerning the Charge in general, imputing to us the making of these so called Canons, & imposing such qualifications on the members of our Meetings, & then touching the fore mentioned Interrogation in particular.

First, We think it an odious calummie invidiously cast upon us by our Traducers, that we have taken upon us to make Canons: Neither do we understand what they mean by making Canons: for (1) If by Canons be understood such Constitutions or Acts, as flow from politick or Ecclesiastick Authority, that the Societies did or do assume to themselves the making of such, we altogether deny (2) If they understand by them impositions or sinfull restrictions, these we also deny & disowne (3) If they understand them to be General & absolut rules, laid doune by us for all times & cases of the Church or for Church fellowship & Communion of Saints in all its degrees, these we also deny to be among us; But if they mean some Interrogations for discovering the Persons we may concur with in our General Meetings, these we own & acknowledge: But these are very impertinently called Canons, Neither did we

we ever call them by such a name, nor look upon them as such a thing.

Secondly , Whereas they say we make Canons expressing qualifications of the members of our Meetings, the truth is we would have them so qualified as we may with comfort & confidence joyn with them, in our selected fellowships, being of one accord of one mind in the matter of our Testimony; but hereby we make no rules prescribing qualifications of Church members, in other kinds & degrees of Church Communion. And that this may be better understood, we shall here briefly & plainly express our minds. We deny not the Communion of Saints to & with others, in many other degrees, whether they be Natives or Foreigners under divers considerations : For we distinguish betwixt a joyning which we may call Catholick or Universal, among Christians considered as such; & an Ecclesiastical Joyning among members of one Particular Organical Church, considered as members of that Church : As for the first, we subdivide it also into its degrees; For we may joyn with some as Christians, holding the same fundamentalls, *Eph. 4. 3-6. Act. 2. 5-9.* comprehending all that are found in Relion, excluding all Hereticks; We may Joyn with others considered more strictly, & upon stricter conditions, as Protestants, Providing they hold nothing contrary to any of the Reformed Churches Testimonies, but especially if they be faithfull in their own particular Testimony, though the Word of theirs be not the same with ours; We may joyn with others upon yet stricter conditions, as our Covenanted Brethren, such as the members of the Churches of *England & Ireland*, Joyned together

gether with us in the same League & Covenant, providing they own it & prosecute the ends of it, & maintaine the word of their Testimony according to it, & their attained Reformation, albeit they have not the same Word of Testimony every way with us: As for the Second, We own a Communion, upon stricter conditions & with stricter qualifications, amongst the members of one Church & formed Society, under subjection to the same Reformed doctrine, worship, & Government, as for instance this Covenanted Church of *Scotland*; Which Ecclesiastical Communion (Particularly in reference to our own Church) is to be considered divers ways, & accordingly is capable of diverse degrees; For either the Church must be considered as constitute in good order, having judicatories for redressing abuses, in which case we think it were an usurpation, for privat Societies to assume the regulation either of joining or separating, without recourse to the judicatories; or it must be considered as ascending & growing up gradually unto Reformation, in which case many things also may be born with, especially by persons in a privat capacity, & not made a matter of separation, because never Reformed; or Lastly (which comes more home to our case) it may be considered as declining & falling back from some degrees of Reformation attained unto, & as it is broken doune by compleat & habitual Tyranny & Epidemical Apostacy, in which case our strictest degree of Communion, in Selected Fellowships at least, must be qualified with strictest conditions, considering the present state of affairs in this broken case of the Church: For in these we must necessarily endeavour after oneness & agreement, as to the word

word of our Testimony, among the constituent members of these Societies, with whom we concur in a joynt carying on the publick work. For we desire not to forget how the quarrel of our Zealous & Antient Covenanters was stated, against Papists, Malignants, & Sectaries, defection & Schisme, And against sinfull Union as one extream, & sinfull Separation as another; & all that joyn with us in our selected Communion, we would have concerting the same quarrell.

Thirdly, More particularly, as concerning that Question, called by them *Canon*, which among others is proposed to the members of our General Meetings, concerning their joyning or not joyning with the silent, unfaithfull, & Complying Ministers of the time, we shall adde these few things. 1. The occasion of the proponing this Interrogation amongst us was & is, because since our Persecution began to encrease, Ministers generally had fallen into such sad & lamentable defections, as is shewed above; Therefore we would inform ourselves, by that Question to the members of our Meetings, whether they had their countenance as formerly, or not. However 2. By that Question, we understand no Ministers, but these only to whom all (or at least some) of the foresaid adjective Epithets are applicable; that is either these who had complied with the Enemy, or were become silent in lying by from the publick work, or not discovering the palpable sins of the time, or were in such a measure unfaithfull, as would be decerned censurable by our Church constitutions.

SECONDLY, As to the other thing objected against our Societies, to wit, the *taking to our selves*

selves the tryal of scandalous persons : We profess & declare, that all the tryal of scandals or scandalous persons which we Judge lawfull, expedient, & competent to privat persons, notwithstanding of the greatest necessity, is meerly popular & privat, for information about the case or practice of the persons, in order to the regulating our Consciences in our duty & carriage to wards them, that so, according to the Judgement of discretion, we may be fully persuaded in our minds, as to what is right or wrong, false or true, & may not remain staggering or doubting in our duty & deportment towards them; Not Judicial & Authoritative : For we by no means Judge it lawfull to committ unto the people the power of discipline, no more then it is lawfull for them to preach & administrate the Sacraments. Yea so far are we from that Sectarian principle, that, under no consideration whatsoever, we Judge it warrantable to assert, that radically & originally the power of Church Government is seated in the people, & from them derived unto the Pastors & Elders; as it is in Civil Government, which cometh from God the supream Lord & King of all the world, & is radically seated in the people, & from them derived unto & conferred upon their Magistrats & Civil Governours; whereas Ecclesiastick Government cometh from Christ the Mediator, & King of his own Church, & by him immediatly conferred upon the Rulers & Officers of his house, with whom He hath promised his presence unto the end of the world.

But

BUt to conclude, we desire a few things of our Brethren, unto whose hands this shall come. 1. That none may look upon us, from what we have professed & declared in this our Vindication, as having new sentiments about these Heads. For we did never hold or maintaine opinions, as to these particulars, contrare to what we have here expressed; So that this is not a change, but an explication of our minds: And if any well meaning person & Zealously inclined amongst us, hath through ignorance or mistake uttered themselves otherways then we have here explicated, we are not to maintaine the same. 2. We desire that no advantage may be taken against us, from words or expressions in this paper through our weakness, But that the scope & design of the whole may be weighed & considered; And so that one part of it may not be divided from another, but that all the parts of it may be together considered, & impartially pondered without affection or prejudice. 3. Seeing the Cause of God hath suffered great hurt, by persons their too much credulity in believing ill & false reports, & spreading the same as reall certainties, without ever trying or searching into the truth or falshood thereof; And seeing that thereby our divisions & distractions have been greatly multiplied: Therefore we desire (which we are also willing to grant unto others) that none hereafter may give ear & credit to the bare reports of our Accusers & Traducers, without due trying & searching into the truth thereof (at least if not for our sakes, yet that they would forebear for the Gospels) seeing that from hence forth they maybe convinced of our being

so much wronged by such sad misrepresentations. 4. We desire that in time comeing, any who shall hear or suppose such opinions or practises, as are unsound & hurtfull, to be maintained & followed by us, may deal so friendly & Christianly with us, as to admonish us thereof, in order to evince & convict us of the same, before they publicly vent such things, or Informe against us. 5. That nothing in this paper, which may seem more freely expressed, may be constructed as flowing from prejudice at any person or persons whatsoever, or from a glorying in our Mothers nakedness which is also our own, or from an humor to debate: for we desire herein singly & simply to have a respect to the glory of God, the Vindication of his Truths, & (if the Lord will) the advantage both of the givers & receivers of misreports against us. In the mean time we commit the Cause unto the Lord, & desire to wait untill He shall arise & give Testimony for His Truths. For, as we are firmly perswaded in our Consciences before God, that this is His Cause & the Covenanted Reformation which we are owning & suffering for: So we are hopefull that He shall, in His own appointed time, make Himself known unto the world owning the same, how low soever it be now: And that as He hath been pleased, even in these times of hot & heavy persecution of cruel & crafty Enemies, & of sinfull & shameful defection of the Generality of Ministers & professors, to raise up & signally to spirit not a few honoured worthies (tho mean, weak & contemptible in the eyes of the world) valiantly to contend, faithfully to witness, & patiently to suffer for the same Cause, even to resisting unto blood, in their stedfast adhering unto
their

their sworn duties & principles (wrestling, as men
 & as Christians, as well for their naturall & Civil
 rights & Liberties against Usurpation & Tyranny,
 as for their Covenanted Religion against Poperie,
 Prelacy, & Sacrilegious Supremacy, & also against
 the Apostacy, Compliances, & detestable neutrali-
 ty of others) Which worthies, following the footsteps
 of the faithfull Cloud of witnesses that have gone
 before them, have pourtrayed a noble & renowned
 Example of vertue; faithfulness, & Courage to the
 present age, & have sealed & transmitted an ho-
 nest & honourable Testimony to posterity: So we
 hope the same Testimony shall be continwed to the
 Reformation, amongst men of our principles & pro-
 fession, until at length He shall make the blood,
 which hath been shed sealing the same, appear
 above ground to be the seed of the Church, & cause
 his people to reap the fruit of this present fiery fur-
 nace, according to His word promising that all
 things shall work together for good to them that
 Love Him & wait for Him. Finally, we adde no
 more, but desire that this may be taken as the un-
 bosoming of the genuine thoughts, & exhibiting the
 minds & sentiments (as to the controversies of this
 present time) of a poor wasted, wounded, affli-
 cted, bleeding, misrepresented, & reproached
 Remnant, & handfull of suffering people, who de-
 sire to throw doune what God will throw doune, &
 to build what He will establish, when He comes.
 To whom be the Kingdom & Dominion for ever &
 ever. Amen.

BEcause the Reader may desiderate these *Declarations*, so fervently exclaimed against, & here so frequently mentioned; & may impute it to disingenuity, to Conceal those things that are every where bespattered; & may reckon he is imposed upon; in having the faults of things both aggravated & extenuated, & yet cannot see the things themselves: Therefore, to the end that both the Reader may be satisfied, & the Owners of these Declarations may be cleared of any prevarication in the case, & that also more abuses of transcribers may be prevented, Care hath been taken to get the most correct Copies, that could be found at the publishing hereof, and to subjoyn the same in the following pages. Giving the Expressions most excepted against in different Characters.

*The Testimony published at Rutherglen.
May 29. 1679.*

AS the Lord hath been pleased still to keep & preserve His Interest in this Land, by the Testimonies of some faithfull witnesses from the begining: So in our day, some have not been wanting, who through greatest hazards have added their Testimonies to these who have gone befor them, by suffering death, banishment, torturings, forfaultries, Imprisonments, & what not, from a perfidious & cruel Adversarie to the Church & Kingdome of our Lord Jesus Christ in the Land. Therefore, we owning the same Interest of Christ, according to the word of the Lord, & the National & solemne League & Covenant, Desire to adde our Testimony to the Testimonies of the worthies that have

have gone before us (though we be unworthy, yet hoping as true members of the Church of Christ in Scotland) And that against all things done prejudiciall to this Interest, from the begining of the work of Reformation, Especially from the year 1648 to 1660. And more Particularly from the said year 1660. & down wards, against the Acts following: As, Against the Act of *Supremacy*; The *Declaration*, whereby our Covenants were condemned; The Act for ever-*scission* of the established Government of the Church, & for establishing of *Abjured Prelacy*; The Act *Rescissory* of all Acts of Parliaments & Assemblies, for establishing the Government of the Church according to the word; The Act of *Glasgow*, putting the same in execution, whereby at one time were violently cast out above three hundred Ministers, without any Legal Procedure; Lykewise The Act for appointing an holy *Anniversary day*, to be kept every 29 th of *May*, for giving thanks for the setting up an usurped power, destroying the Interest of Christ in the Land: whereby the Creature is set up to be worshipped in the roome of our great Redeemer, And a power is assumed which is proper to the Lord onely; For the appointing of ordinances in his Church, as particularly the Government thereof & the keeping of holy dayes, belongeth to no Prince, Prelate, nor person on earth, but only to our Lord Redeemer. And further, we give our Testimony against all sinfull & unlawfull Acts, emitted & executed, published & prosecuted by them, against our Covenanted Reformation. And for Confirmation of this our Testimony, We do here this day, being the 29 of *May* 1679. publicly & most justly burn the forsaide Acts, at this Cross of *Rutherglen*, being the Chief
 Burgh

Burgh of the Nether ward of *Clidsdale* ; As they perfidiously & blasphemously have burnt our holy Covenants , through several Cities of these Covenanted Kingdomes. We hope none will take exceptions at our not subscribeing this our Testimony, being so solemnely given : for we are ready to do it if necessarie , And to inlarge it with all our faithfull suffering brethren in the Land.

*The Declaration & Testimony of the true Presbyter-
ian, Anti-Prelatick, Anti-Eraastian, Perse-
cuted Partie in Scotland, Published at
Sanquhair. June 22. 1680.*

ITis not amongst the smallest of the Lords mercies to this poor Land , that there hath alwayes been some , who have given their Testimony against every course of defection we were guilty of ; which is a token for good , that He doth not intend to cast us off altogether , but that He will leave a Remnant in whom He will be gracious , if they through His grace keep themselves clean , & walk in his wayes & methods , as they have been walked in & owned by predecessors of truly worthy memorie , in their carrying on of our noble work of Reformation , in the several steps thereof, both from Poperie & Prelacie , & likewise from Eraastian Supremacy , so much usurped by him , who , it is true (so far as we know) is descended from the race of our Kings , yet he hath so far deboarded from what he ought to have been , by his periurie , & usurpeing in Church matters, & Tyrannie in matters Civil, as is known by the whole Land ; that we have just reason to account it amongst the Lords great
con-

contraverſies againſt us, that we have not diſowned him, & the men of his praſtiſes, whether inferior Magiſtrats or any other, as Enemies to our Lord Jeſus His Croun & the true Proteſtant & preſbyterian Interſt in theſe Lands, our Lords eſpouſed Bride & Church. Therefore, although we be for Government & Governours, ſuch as the word of God, & our Covenantſ allows; yet, we for our ſelves & all that will adhere to us, *the Representatives of the true Preſbyterian Church & Covenanted Nation of Scotland*, conſidering the great hazard of lying under Sin any longer, Do, by thir preſents, Diſoun *Charles Stewart* who hath been reigning theſe years by-gone (or rather we may ſay Tyrannizing) on the throne of *Britain*, as haveing any right, title, or intereſt to or in the ſaid Croun of *Scotland* or Government; as forfeited ſeverall years ſince, by his perjurie & breach of Covenant with God & His Church, & uſurpation of His Croun & Royall Pre-rogatives, & many other breaches in matters Eccleſiaſtick, & by his tyrannie & breaches in the very *Leges Regnandi* in matters Civil. For which reaſons, we Declare that ſeveral years ſince he ſhould have been denuded of being King, Ruler, or Magiſtrate, or haveing any power, or to be obeyed as ſuch. As alſo, we under the banner of our Lord Jeſus Chriſt, the Captain of Salvation, do Declare a war with ſuch a Tyrant, & uſurper, & all the men of theſe praſtiſes, as Enemies to our Lord Jeſus Chriſt & his Cauſe & Covenant, *And againſt all ſuch as have any way ſtrengthened him, ſided with, or acknowledged him, in his uſurpation & Tyrannie Civil & Eccleſiaſtick, yea & againſt all ſuch as ſhall any way ſtrengthen, ſide with, or acknowledge him, or any other, in*

the like usurpation & tyrannie; far more against such, as would betray or deliver up our free Reformed Church into the bondage of Anti-christ, the Pope of Rome. By this we homologate our Testimony at Rutherglen, the 29 of May 1679. & all the faithfull Testimonies of these that have gone befor us, as also of these who have suffered of late. Also we Do disclaim that Declaration published at Hamiltoun, the 13 day of June 1679. cheifly becaus it takes in the kings Interest, which we are several years since loosed from; as also becaus of the forsaide reasons, & others that we may after this (if the Lord will) publish. As also we Disowne & Resent the Reception of the Duke of York a professed Papist, as repugnant to our principles & vowes to the most high God, & as that which is the great though (alas) the just reproach of our Church. We also by this protest against his succeeding to the Croun, as against what ever hath been done, or any are essaying to do, in this Land given to the Lord, in prejudice to our work of Reformation. And to Conclude, we hope after this, none will blame us or offend at our rewarding of these that are against us as they have done to us, as the Lord gives the opportunity. This is not to exclude any who hath declined, if they be willing to give satisfaction, according to the degree of offence.

*The Act & Apologetick Declaration of the true
Presbyterians of the Church of Scotland, Pu-
blished at Lanerk January 12. 1682.*

Although we ought to take in good part, whatever God in His Infinite wisdom hath, for the punishment of our sins, carved out
unto

unto us, & eye & acknowledge Him alone in it; And though we alwayes ought to acknowledge Government & Governours as ordeaned by Him, in so far as they rule & govern according to the Rules set down by Him in His word, & Constitutive Laws of the Nation, & ought to cast the mantle of Love on the lesser errours of Governours, & give the best countenance to their Administration, that the nature of their Actions will bear: Yet when all these Laws, both of God & the Kingdom, conditionall & constitutive of the Government, are cassed & annulled, by pretended Laws, & the highest of usurpation, & an inexplicable prerogative in matters Ecclesiastick, & arbitrarie Government in matters Civil, is arrogat; when a banner of impietie, profaneness, & atheisme is avowedly displayed against the heavens; a door opened to abominations of all sorts & sizes, & the remedie thereof still denied, by him who should be as the sun & a sheild to the people; when the Parliaments, who ought to be the grand Trustees of the Kingdom, to whom it belongs in such a case to secure the Civil & Spiritual Interests, are so prelimited by Law, as that no true son of the State or Church hath Libertie to sit & vote there; So that the parliaments, & all places of publick trust & offices of the Kingdom, from the highest to the lowest, are made up of none but these who are corrupted, overawed, overruled, & bribed; what shall the people do in such an extremity? Should they give their Reason as men, their Consciences as Christians, & resign their Liberties, fortunes, Religion, & their All to the inexorable obstinacy, incureable wilfullness, & malice of these, who, in spite of God & man (& not

withstanding of their many oaths & vows both to God & his people) are resolved to make their own will the absolute & soveraign Rule of their Actions, & their strained Indulgences the measure of the subjects hope & happiness? Shall the end of Government be lost, through the weakness, wickedness, & Tyrannie of Governours? Must the people, by an implicate submission & deplorable stupiditie, destroy themselves, & betray their posterity, & become objects of reproach to the present generation, & pitie & contempt to the future? Have they not, in such an extremity, good ground to make use of that naturall & radical power they have, to shake off that yoke, which neither we nor our forefathers were able to bear? Which accordingly the Lord honoured us (in a General & unprelimited Meeting of the Estates and several Shyres of Scotland) to do; *A Convention of unprelimited members, a Convention of men who had only the glory of God & the good of the Comonwealth before their eyes*; The Like whereof the present reigning Tyrant could never since his home coming pretend to. At which *Convention*, he was most Legally & by General consent cast off, by the Declaration afterward published at *Sanquhair*, by especial war-rand from the said Convention. But that we may not seem to have done that, or yet to do the like, upon no grounds, or yet upon few & small grounds, we shall hint at some of the many thousands of the misdemeanours of the now cast off Tyrant, in his overturning of our Church & state.

And *First*, At his very entrie, as if he had attained to *Neros* desire, at one blow, in his first Parliament, he cutt off the neck of that noble constitution of Church & State, which our noble & worthy

worthy Ancestors had made; And not thinking it enough treacherously & falsly to perjure himselfe, he made such constitutions & Laws (if it be not an abuse of Language to call them so) as that none but fowls of his own feather, & such as would run with himselfe to the same excess of riot, should have access to the very meanest place or office in the Kingdom: And though that in it selfe is enough, yet not the thousand part of what he hath done.

2. Did he not take to himselfe a Licentious privilege, the exalting of himselfe unto a Sphere exceeding all measures Divine & humane, tyrannically obtruding his will for a Law, both in matters Civil & Ecclesiastick, making us a Laughing stock to the neighbouring Nations, who imagined that what he was doing (however tyrannous in it selfe) to be consonant to our Law, blameing the badness of the Law instead of the badness of the Governours, whereas nothing could be less consonant to the tenor & end of ours, & all other Laws, divine & humane. For we have reason to praise the Lord, who so eminently assisted our Ancestors in framing of our Laws, So that we may (upon good ground) say, that there is no Nation *in Civilibus* hath better, & *in Ecclesiasticis* so good Lawes as we; having (by Gods great providence) attained unto a more excellent & strict Reformation, then any nation. The observeing of which Laws, was the very Constitutive & absolute Condition, whereupon he was admitted to the Royall office, & without which he was not to have the exercise of his power, & to which he was most solemnly & deeply sworne oftener then once, with his hands lifted up to the most High God; he himselfe declaring the subjects

jects tye no longer to remain or continue, then the ends & constitutions of these Covenants were pursued & preserved by him: Al which are (contrary to his ingagements forsaide,) by his pretended (& as a forsaide constitute) Parliaments cassed & annulled, & the Laws no more made the Rule, but his own will in his Letters: So that we are made the reproach of the Nations, who say we have only the Law of Letters, instead of the Letter of the Law.

3. Hath it not been his constant methode, to adjourne & dissolve parliaments at his pleasure, when they (though his own creatures) were so sensible of his misdemeanours, that they began to question, & when questioned by them ye may easily conjecture what they were.

4. Hath he not seated himself as supream head over all Persons, in all Causes Civil & Ecclesiastick? And by vertue of that arrogantly arrogated power, fabricate a Chimerick Government, or rather Pagantry in the Church, with such Ludibrious eminences, pompeous power & pride, through the vanity of mens depraved imaginations, the greivous & mysterious abyffe, from whence have issued all the calamities, all the languishing Sorrows, & confounding shames & reproaches, which, in this day of blackness & darkness, have invaded, involved, polluted, & pestered, the Church & Kingdom. And thus hath he approven himselfe to be the *Defender of the faith*, under which the godly party, true sons of the Church & Nation, have been groaning these twenty years bygone, & in great numbers murthered & slain in the fields, led as Lambs to the slaughter upon scaffolds, imprisoned, &

& kept in irons, & with exquisite tortures tormented, exiled, banished, & sold as slaves amongst savages: All which they endured most patiently a long time, ere ever they offered to appear in publick in arms against him. And all this they have mett with as a reward (just upon the Lords part, though unjust & ungrate as to his part) for their too great & inordinate Love, wherewith they prevented him in the day of his distress; being the first & only begining of his unhappy restauration.

5. Time would fail us to narrate, what exorbitant taxings, cessings, & every way impoverishing of the subjects, & grinding of the faces of the poor, dilapidating the pendicles, rights, & revenues of the Croun, for no other end, but to imploy them for keeping up a Borthel, rather then a Court, since there is no Court in the world hath attained into such a hight of debaucherie & depravedness, as that Court by his example hath done. For

Regis ad exemplum totus componitur orbis.

6. And Lastly, As if it had not been enough to exerce such a tyrannical & arbitrarie power himself, he, by a late Parliament such as the former, intends that his cruelty & tyrannie should not dye with himself, but that he shall in his own time install such an one (if not worse) as himself, contrare to all Law, reason, & Religion, And in that Parliament to unhinge very Protestantisme it self, by framing a *Test*, such as no Protestant (how corrupt soever) can take, And so ridiculous, that it is made the laughing stock even of enemies themselves.

Is it then any wonder, considering such dealings
&

& many thomsaunds moe, that true *Scotsmen* (though we have been always & even to extremity some times Loyall to our Kings) should after twenty years tyrannie break out at last, as we have done, & put in practise that power, which God & nature hath given us, & we have reserved to our selves, All our engagements with our princes, having been always Conditional, as other Kingdoms are implicitly, but ours explicitly?

Let none therefor object against the Legality of what we have done, or are doing: For we offer us (how inconsiderable soever we are said to be) to prove our selves to have done nothing against our Ancient Laws Civil or Ecclesiastick, against any Lawyers or Divines whatsoever, our Ancient Lawes being judges; And we haveing safetie to pass & repass (if the publick faith after so many breaches can be trusted) for that effect. So then, let no forreign Kingdoms or Churches, through misinformation or false coppies, (as they are many) of what we act or do, because we have no access to the press as they; We say, let them not take up a wrong opinion of us, or our Proceedings: for we are only endeavouring to extricate our selves from under a Tyrannous yoke, & to reduce our Church & state to what they were, in the years 1648. & 1649.

We Therefor, here Coveened, *In our Name & authoritie*, Ratifie & Approve what hath been done by the *Rutherglen & Sanquhair* Declarations. And do by thir presents, *Rescind, annull, & make voyd*, whatsoever hath been done by *Charles Stewart* or his Accomplices, in prejudice to our Antient Laws & Liberties, in all the severall pretended & prelimited Parliaments & Conventions, since the year

year 1660. And particularly, the late Parliament holden at *Edinburg* the 28. *July* 1681. by a Commissioner professedly Popish, & for villanie exiled his native Land, with all the acts & Laws there statut & enacted: As that abominable ridiculous unparaelled, & foul-perjuring Test, & the rest.

We therefor Comand & charg yow to pass to the mercat Crosse of *Lanerk*, And in our name & authoritie, publish this our Act & Declaration as ye will be answerable. Given at the 15. December 1681.

Let King Jesus reigne, & all his enemies be Scattered.

The Apologetick Declaration, & Admonitory vindication, of the True Presbyterians of the Church of Scotland: Especially anent Intelligencers & Informers.

ALbeit we know, that the people of God in all ages have been cruelly persecuted & maliciously reviled, by Apostats from & enemies to the Truths of our Lord Jesus Christ; yet such hard usage & virulent reproachings, hath not (at least ought not to have) abated the zeal of tender hearted Christians, in the prosecution of holy & comanded duties. Therefore, as hitherto (through Grace assisting) we have not been driven to lay aside necessary obligeing Duties, because of the viperous threatenings of men, who are given up of a Holy & wise God to lay out all their might & power for promoteing a course of wicked profanitie, by virulent perse-

persecution & ignominious Calumnies (to all of whom nevertheless that are reconcileable unto God we heartily wish Eternal saluation) So we Declare our firm resolution of constant Adherence to our Covenants & engagements, whereby we are bound to have common freinds & foes with our Covenanted Reformation, & to look upon what is done to one as done to all of us ; And also our unanimous adherence to our faithful Declarations ; wherein we have disowned the authoritie of *Charles Stewart* (not authoritie of Gods institution, either among Christians or Heathens) & all authoritie depending upon him, for reasons given els where (Disclaiming all such things as infer a magistraticall relation betwixt him & us) And wherein also we have Declared war against him & his accomplices, such as lay out themselves to promove his wicked & hellish designs. Therefore, that therein our mind may be the more clearly understood, & for preventing further mistakes anent our purposes ; We do hereby jointly & unanimously Testifie & declare ; that as we utterly detest & abhor that hellish principle of killing all who differ in judgment or persuasion from us, it having no bottom upon the word of God or right reason ; So we look upon it as a duty binding upon us, to publish openly unto the world, That, for as much as we are firmly & really purposed not to injure or offend any whomsoever, but to purswe the ends of our Covenants, in standing to the defence of our glorious work of Reformation, & of our own lives: yet (we say) we do hereby declare unto all, that who soever stretch forth their hands against us, while we are maintaining the Cause & Interest of Christ against his enemies, in the defence of our Covenanted

Refor-

Reformation; By shedding our blood actually, ei-
 ther by authoritative Comanding, such as bloody
 Councillors (bloody, we say, insinuateing clearly
 by this & the other Adjective Epithets an open di-
 stinction, betuixt the cruel & blood thirstie, & the
 more sober & moderate) Especially that (so called)
 Justiciary, General of forces, Adjutants, Capta-
 ns, Livetenants, & call in Civil, & Military
 power, who make if then work to embrue their
 hands in our blood; or by obeying such Comands,
 such as bloody Militia men, malicious Troupers,
 souldiers, & Dragoons; likways such gentlemen &
 Commons, who through wickedness & ill will ride
 & run with the forsaide persons to Lay search for us;
 & who deliver up any of us into their hands to the
 killing of our blood; By inticeing morally, or stirring
 up enemies to the taking away of our Lives, such
 as designedly & purposedly advise, counsell, & in-
 courage them to proceed against us to our utter ex-
 termination; By informing against us wickedly, wit-
 tingly, & willingly, such as viperous & malicious
 bishops & Curats, & all such sort of Intelligencers,
 who lay out themselves to the effusion of our blood,
 together with all such, as, in obedience to the ene-
 mies their Comands, at the sight of us, raise the
 hue & cry after us; yea & against all such, as, com-
 appearing befor the adversaries their courts upon their
 demand, delate us & any who befriend us, to their
 & our extream hazard & suffering: We say, All
 & every one of such shall be reputed by us Enemies
 to God & the Covenanted work of Reformation,
 & punished as such according to our power & the
 degree of their offence; cheifly if they shall continue
 after the publication of this our declaration, obsti-

ally & habitually, with malice to proceed against us any of the forsaide ways; not at all exceeding from present punishment, such as formerly have been cheif ringleaders & obstinate offenders; And withall leaveing room for Civil & Ecclesiastick satisfaction before Lawfull & settled judicatories, for the offences of such persons as our power at this time cannot reach, or the degree of punishment according to their offences is hard for us to be determined. Finally we do hereby declare that we Abhor, condemne, & discharge any personal attempts, upon any pretext what soever, without previous deliberation, common or competent consent, without certain probation by sufficient witnesses, the guilty persons Confession, or the notourness of the deeds themselves. Inhibiting also & discharging any of our Emissaries whom soever, to stretch forth their hands beyond the certainly known degrees of any of the forsaide persons their offences.

Now let not any think (our God assisting us) we will be so slack handed in time coming, to put matters in execution, as heretofore we have been, seeing we are bound faithfully & valiantly to maintain our Covenants & the Cause of Christ: Therefor let all these forsaide persons be admonished of their hazard. And particularly all ye Intelligencers, who by your voluntary Informations endeavour to render us up to the enemies hands, that our blood may be shed: for by such courses ye both indanger your immortal souls, if repentance prevent not, seeing God will make inquisition for shedding the precious blood of his saints, whatever be the thoughts of men, And also your bodies, seeing ye render your selves actually & maliciously guilty of our blood, whose innocency the

the Lord knoweth : However we are Sorry at our very hearts, that any of yow should choose such courses, either with bloody *Doeg* to shed our blood, or with the flattering *Zipbits* to inform persecuters where we are to be found. So we say again, we desire yow to take warning of the hazard that ye incur, by following such courses : for the sinless necessity selfe of preservation, accompanied with holy zeal for Christs reigning in our Land & suppressing of profanitie, will move us not to let yow pass unpunished. I Call to your remembrance, All that is in perrill is not lost, & all that is delayed is not forgiven. Therefor expect to be dealt with as ye deal with us, so far as our power can reach ; not because we are acted by a sinfull Spirit of revenge for private & personal injuries ; but mainly because, by our fall Reformation suffers damage ; yea the power of Godlyness, through insuaring flatteries & terrible threatening, will thereby be brought to a very low ebb, the consciences of many more Dreadfully surrendered, & profanitie more established & propagated.

And as upon the one hand we have here declared our purposes anent malicious injurers of us ; so upon the other hand, we do hereby Beseech & obtest, All yow who wishes well to *Zion* to shew your good will towards us, by acting with us, & in your places & stations, according to your ability counselling, encouraging, & strengthening our hands, for this great work of holding up the standart of our Lord Jesus Christ. Think not that in any ways ye are called to ly by newtral & indifferent, especially in such aday ; for we are a people by holy Covenants Dedicated unto the Lord, in our persons, Lives, Liberties,

Liberties, & fortunes, for defending & promoting this glorious work of Reformation, not withstanding all opposition that is or may be made thereunto, yea & sworn against all neutralitie & indifferency in the Lords matters: And moreover we are fully perswaded, that the Lord, who now hideth his face from the house of *Jacob* will suddenly appear, & bring Light out of darkness, & perfect strength out of weakness, And cause judgment to return again to righteousness.

Thus haveing declared our deliberate, Lawfull, & necessary purposes, concerning this matter; In order to the publication of the same, we do hereby statute & ordain that upon the eight day of *November* coppies of this our Declaration be affixed upon a sufficient & competent number of the publick mercat Crosses of the respective burghs, & of the patent doors of the respective kirks within this Kingdom. Given at upon the 28 October 1684.

Let King Jesus reigne & all his enemies be Scattered.

The protestation, & Apologetick Admonitorie Declaration, of the Contending & suffering Remnant, of the true Presbyterians of the Church of Scotland.

Against The Proclaiming James Duke of York, King of Scotland, England, France, & Ireland, The Lawfullness of the present pretended Parliament, And the apparent in let of Popery &c. Published at Sanquhair.

IT hath pleased the holy & wise God, to exercise the Church of *Scotland* now of a long time, with wrestleing & ware faring under the yoke of cruel oppressors, who have made if their whole work to extirpate the true worship & worshippers of God out of the Land, they making if highly criminal to oune Christ as sole supream over his own house, to mention any adherance to *Scotlands* Reformation & Covenants, & to take the written word of God to be the only Rule of faith & manners, Decerning any to for fault right to estare, Life, & Liberty who are of Presbyterian Principles, who will not make a full surrender of conscience unto them, to be carried about as they please, Complying with all contradictions & contradictory impositions which their Diabolick Spirits may invent, who are clearly seen to be void of all Religion, Reason, & humanity; So that they proceed against all Recufants with the height of barbarity & hellish cruelty, refusing to hear them profess subjection to Rulers only in the Lord, & according to his word, yea cutting them off in the feolds without givenig them any time to deliberate upon death, yea often times without so much as to commit their Spirits unto the Lord, but butcherously slaying them without taking notice what they are, or what (according to their own Law) is to be Led against them: Moreover these Arbitrarians have foraged, that they have now brought the Land to that (o pure miserable & Lamentable Slavery) that the freest subject & best Gentleman in the Kingdom, is by their Acts Laws & proceedings holden obliged to give an oath *Super inquirendis* befor any single soldier

dier or dragoon meeting them upon the way. Lo All this & much more we have met with, as just upon the Lords part, though most unjust upon mans, for our manifold sins & iniquities; And in a Special manner for our not purging our judicatories & Armies, when the power was in our hands, of men disaffected to the Cause & Interest of Christ; for our bringing in known Malignants to places of power & trust amongst us; And for inordinate affection unto & Lust after the deceased Tyrant, *Charles the second*, & advancing him to the Regal throne, even while known by many palpable discoveries (as is to be seen in the causes of Gods wrath with the Church of *Scotland*) to retain his heart enmity at the Covenanted work of Reformation; which sins we desire to Confess & mourn for, befor God, Angels, & men; As also our sin in not timeous rejecting the forsaide *Charles*, when he brake Covenant & all parts of his Coronation oath: Howbeit, fearing the lying under such a sin any longer, when we were brought to a very small Remnant, We did by open declarations disclaim his pretended authority, upon many important grounds & reasons, as is to be seen elsewhere, particularly in our declaration published at *Lanerk*, *January 12. 1682* years All which Declarations we do hereby Ratifie & Approve.

So now, the Lord in his goodness & wisdom haveing removed the forsaide *Charles* from his tyrannie by death, And a few wicked & unprincipled men of this Kingdom haveing by open proclamation proclaimed *James* Duke of *York*, though a profest papist & excommunicat person, & not yet received into the Church again, to be King of *Scotland*, *England*, *France*, & *Ireland*: We, the Contending & suffering

ring

ring Remnant of the true Presbyterians of the Church of Scotland, Calling to mind the many bonds & obligations that Ly upon us from the Lord, And being desirous to be found faithfull in this day of tentation, to avoid accession to the guilt in which many have involved themselves, to exoner our Consciences as in his sight, to testifie our Resentment of the deed, And to make it appear unto the world that we are free thereof, whether by Concurrence or Connivence; Do here Deliberatly, Joyntly, & unanimously, Protest against the forsaide proclamation of James Duk of York, to be King as said is. In regard that it is the choosieing of a Murtherer to be a Governour, who hath shed the blood of the saints of God; In regard that it is the hight of Confederacy with an Idolater, which is forbidden by the Law of God; In regard that it is contrarie to the Declaration of the General Assembly of the Church of Scotland, of the Date July 27. 1649. years; In regard that it is contrarie to many wholesom & laudable Acts of Parliaments, As Act. 8. Parl. 1. repeated in the 99. Act. Parl. 7. Ratified in the 23. Act. Parl. 11. 114. Act Parl. 12. of King James 6. For there is a continual obligation & stipulation between a king & people, as both of them are tyed to God, so each of them are tyed to other, for the performance of mutual & reciprocal Duties; And as contrare to Act. 24. Parl. 11. King James 6. where Papists are decerned to be punished by manifold Civil & Ecclesiastick pains, as Adversaries to Gods true Religion, yea they are ordained to be punished as Common enemies to all Christian Government, Act 8. Parl. 16. King James 6. And in regard that it is inconsistent with the safety of the, faith, Conscience

& Christian Liberty of a Christian people, to chuse a subject of Anti-christ, to be their (especially supreme) Magistrate, And so it is that we understand that part of the 4 *Art. Chap. 23. of our Confession of faith*, in a General & abstract sense, where it is said (in opposition to sectarians, who assert that such are not Lawful Kings who either know not Christ, or beleive not in him) *That Infidelitie or difference in Religion, doth not make void the Magistrats just & Legal authority, nor free the people from their due obedience to him*: We acknowledge it to be true indeed, that Infidels & these of a different Religion are not (chiefly becaus such) presently to be declared no Magistrats, for *Magistratus non est Magistratus qua Christianus sed qua homo*, so it is that the Magistratical power considered *Generaliter*, given for the good of humane societie, may be in the person of an Infidel or one of a different Religion, but considered *Specialiter*, given for the good of the Church; it is only in the person of a professor of the true Religion. Hence in traveling or trafficqueing in foreign Lands, be the persons in whom is the power Infidels or of a different Religion, we cannot refuse subjection to their Laws, so far as they are consistent with the written word of God, & our true Christian Liberty. Howbeit, our Covenants & Acts of Parliament have put a barr, upon the admission of any person, if either Infidel or a different Religion while such to govern in *Scotland*, & the practise of our Church confirms it; in refusing the Crown to the Late deceased Tyrant *Charles 2.* until he subscribed such demands as were sent unto him; And especially upon the Admission of a known enemy to the true Religion to govern: for it could

not

not be but both highly sinfull & irrational for us, to entrust an enemy to the work & people of God with the Interest of both.

Also conceiveing that this pretended parliament is not a Lawfull Parliament; In regard that the election of Commissioners is Limited & prejudged, in the due Liberty thereof, by their Acts & Laws; In regard that the members are convicted of avowed periurie, which according to the *Scottish Law* maketh aman incapable of being so much as a witness, In regard that they are men of blood, the cheife being convict of avowed murther, whereby they are under the lash of the Law; And in regard of their carying on Apostacy & making way for the man of sin: We do in the like manner, upon these & many other important grounds & reasons, protest against the validitie & constitution of this parliament, as not being free & Lawfull; Against their assuming to themselves any authority, or exercising any power or jurisdiction, for making of acts or Laws, for judging of Causes, determining of contraverfies, or proceeding in any Parliamentary way. And in Particular we protest against their proceeding to any Approbation or Ratification of the forsaide Proclamation of *James* duk of *Yorke*, to be King, as said is: And that they may not go on further, to set the Crown upon his head, they being incapable to give it, & he to receive it.

And further seing bloody Papists, the subjects of Anti-christ, become so hopfull, bold, & confident under the presidie of the said *James* Duk of *York*, & *Poperie* it selfe so imminent, & (oh Lamentable) like to be intruded again (if Godsmercy & Power meeting together in a wonderfale way

prevent it not) upon these Covenanted Lands, an open door being made thereunto by its accursed & abjured harbinger *Prelacy*, which these three Kingdoms are equally sworn against: We do, in the like manner, protest against all Kind of *Poperie* in Generall & Particular heads, the jurisdiction of the Pope, All the heretical & erroneous Doctrine of the Church of *Rome*, their Tyrannous Laws made against Christian Liberty, their erroneous & bloody decrees, their vain Ceremonies, and superstitions, their Alegories, rites, signes, & traditions, their Laws, statuts, acts, constitutions, canons, Civil or Municipal, with all other ordinances & practique penalties, whatsoever made in prejudice of the true Religion & professors thereof, or of the true Church Discipline & jurisdiction or freedom thereof, & every other thing contrary to sound doctrine & the power of godlyness, abjured most explicitly by our National Covenant, Abrogated, annulled, & rescinded by our Acts of Parliament, as *Act. 3. Act. 31. Parl. 1. Act. 23. Parl. 11. Act. 114. Parl. 12. Act. 5. Parl. 20. King James 6.* We say, we do protest against all Kind of *Poperie* whatsoever, Against its entering again into this Land, And against every thing that doeth or may directly or inderectly make way for the same: Disclaiming likewise all Sectarianisme, Malignancy, & any Confederacy therewith.

More over, taking to our serious consideration the low deplorable & obscured case of the Churches of *England & Ireland*, & that we are all bound in one Covenant & solemne League together, we (in the bowels of Christ) do in like manner hereby
Ad-

Admonish yow our Brethren in these our neighbour & Covenanted Lands, that ye remember how far ye have sadly failed in pursweing the ends of our Covenants (as we our selves also have done, which we desire to Confess, imploring Gods forgiveness to yow & us both) how yow have suffered your Lords enemies to rob yow of all your priviledges & pleasant things; how yow have given up your selves to be seduced by complying lukwarm & court flattering brethren; And how ye have passed by lightly looking upon our bleeding wounds, denying us help though we have been like to give up the ghost; & what great accession ye have to the giving Popery such an open door to enter upon our Land again. Remember these things, & consider what the Lord is now calling for at our hand: Break off your sinfull ways by repentance; And abandon all Lukwarmness & indifferency in the Lords matters; give up with your own things; Be tender of Gods Declarative glory, which is lying at the stake, quite your selves like Christians & men; And stretch your hands to the helping, strengthening, encouraging, & comforting a poor wasted, wronged, wounded, reproached, despised, & bleeding Remnant (with whom yow are in Covenant) setting your selves against all the injuries & affronts done to our blessed Lord Jesus Christ, against the man of sin, the Kingdom of Antichrist, & all the Limbs & parts thereof. And here, with all sincerity of mind & unfainedness of resolution, we promise to act unto yow the parts of Covenanted brethren in the Lord, to the utmost of our power. Likewise, we do hereby in like manner, Call unto yow, All Protestant Reformed Churches, Kingdoms,

Kingdoms , & Comon wealths , that ye would take to your serious consideration the low & dangerous state of the Gospel Interest , And advert to the growth & increase of Popery in all places , bestirring your selves timouly against it , lest ye be too late , & loss what much blood & contending may not recover again ; considering the distessed Case where unto we are brought as a share of the true protestant Interest ; And refreshing us with your help : And with all , as ye tender the advantage of Christs Cause , which to oune is the Christians glory , that ye ingage not your selves in any quarrel or with any person what soweuer , till yow know that the quarrel be rightly stated , & that the persons in the judgment of charity are seeking the advancement of the Kingdom of Christ , lest that ye) join your selves to these who may lead yow back to *Egypt* , & so yow provoke the Lord to desteroy yow in the wilderness.

Finally , we being misrepresented to many by the wicked malice of our avowed enemies , & the finfull prejudice of others , who misinterpreting our late Declaration affixed at several paroch Church doors (which we do hereby Ratifie & Approve) perverting the true & obvious sense thereof , And through blind malice & prejudice mistaking our designs therein (else their Consciences give their tongue the lye) hold us forth as persons of murthering , & assassinating principles : All which principles & practises , we do hereby declare befor God Angels & men , that we abhor , renunce , & detest ; As also all manner of robbing of any , whether open enemies , or others , which we are most falsly aspersed with , either in their gold , their silver ,
their

their geir, or any household stuff. Their money perish with themselves; the Lord knowes that our eyes are not after times things. And in like manner, we do hereby disclaim all unwarrantable practises, committed by any few persons reputed to be of us, whereby the Lord hath been offended, his Cause wronged, & we all made to endure the scourge of tongues; for which things we have desired to make Conscience of mourning befor the Lord, both in publick & private. As the unwarrantable manner of killing that Curate of *Carsphairn* (though he was a man of death, both by the Law of God & man, & the fact not materialy Murther), it being gone about contrare to our Declaration, without Deliberation, comon or competent consent (the conclusion & deed being known only to three or four persons) in a rash & not in a Christian manner, And also other offences being committed at the time; which miscariages have proven a mean to stop & retard Lawfull, Laudable, & warrantable proceedings, both as to matter & manner. But let not guilty persons think themselves indemnified. Howbeit, we require & hope, that all who soever in this our Land, our neighbour or forreign Lands, which have not taken a wilfull prejudice at the Cause & way of God, will not give ear unto reports, which stated enemies or prejudged pretended friends give of us, that they will not impute the miscariages of one or moe persons to us or all of us, whose desire that nothing may be Looked on here after, as our deed, which wanteth common consent or Approbation; And that they will not receive a wrong impression of us & our proceedings. For we call the Liveing God the searther of hearts to witness, that
this

this only is our sincere desire & unfaigned resolution, to continue in the profession & obedience of the true Religion of Jesus Christ, according to his word, our Covenants, national & solemn League, To defend the same, And to resist all contrary errors, corruptions, & Innovations, according to our vocation, & the utmost of the power that God doth or may put in our hands.

Now we hope none who have not made a full surrender of Conscience, & are not bent to welcome Popery into the Land, will be offended at what we have here done. For in the Lords sight, we durst do no less, whatever occasion of persecution our Gods enemies may take from the same: For we could not see at the time another way to discharge our duty before the Lord, to exoner our Consciences, & to free our selves of the connivance at Popery, which we pray the Lord may stop, & not lay the guilt of its increase to the charge of us & our posteritie.

Therefore, we appoint & ordain, That incontinently yee our Emissaries pass upon the Twentie eight day of May 1685. years unto the mercat Cross of *Sanguhair*, And there, by open Proclamation, make intimation of this our Declaration, Leaving coppies of the samen affixed upon the forsaide mercat Cross, & other patent places of the forsaide Burgh. Given at upon the 28. day of May 1685.

Let King Jesus Reign & all his Enemies be Scattered.

ERRATA

Pag. 5. lin. 3. for elves r. selves. Pag. 24. l. 12. for proci-
ses r. practises. Pag. 15. l. 11. for lybale r. lyable. Pag. 19.
l. 16. for wore r. were. Pag. 16. l. 17. for opproveing r.
approveing. Pag. 36. l. 2. for faitfull r. faithfull Pag. 40. l. 2.
for oppear read appear, Pag. 64. l. 7. for other r. others,
Pag. 76. l. 21. for livers. r. lives. Pag. 79. l. 25. for offence
r. offence. Pag. 109. l. 25. for relion. r. religion Pag. 141.
l. 15. for concluon r. conclusion Pag. 129. for call. r. all.
Pag. 133. l. 4. for if r. it l. 6. for if r. it, l. 22 r. fiedes.

7

